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SANCTISSIMI DOMINI NOSTRI LEONIS

DIVINA PROVIDENTIA PAPAE XIII. LITTERAE ENCYCLICAE.

Ad Patriarchas, Primates, Archiepiscopos, Episcopos Universos Catholici orbis Gratiam et Communionem cum Apostolica Sede Habentes.

DE STUDIIS SCRIPTURAE SACRAE.

Venerabilibus Fratribus Patriarchis, Primatibus, Archiepiscopis et Episcopis universis Catholici orbis gratiam et communionem cum Apostolica Sede habentibus.

LEO PP. XIII.

Venerabiles Fratres Salutem et Apostolicam Benedictionem,

PROVIDENTISSIMUS Deus, qui humanum genus, admirabili caritatis consilio, ad consortium naturae divinae principio evexit, dein a communi labe exitioque eductum, in pristinam dignitatem restituit, hoc eidem propterea contulit singulare praesidium, ut arcana divinitatis, sapientiae, misericordiae suae supernaturali via patefaceret. Licet enim in divina revelatione res quoque comprehendantur quae humanae rationi inaccessae non sunt, ideo hominibus revelatae, *ut ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint, non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem*[1].

1 Conc. Vat. *sess.* iii *cap.* ii *de revel.*

Quae *supernaturalis revelatio, secundum universalis Ecclesiae fidem*, continetur tum *in sine scripto traditionibus*, tum etiam *in libris scriptis*, qui appellantur sacri et canonici, eo quod *Spiritu Sancto inspirante conscripti, Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt*[1]. Hoc sane de utriusque Testamenti libris perpetuo tenuit palamque professa est Ecclesia: eaque cognita sunt gravissima veterum documenta, quibus enuntiatur, Deum, prius per prophetas, deinde per seipsum, postea per apostolos locutum, etiam Scripturam condidisse, quae canonica nominatur[2] eamdemque esse oracula et eloquia divina[3] litteras esse, humano generi longe a patria peregrinanti a Patre caelesti datas et per auctores sacros transmissas.[4] Iam, tanta quum sit praestantia et dignitas Scripturarum, ut Deo ipso auctore confectae, altissima eiusdem mysteria, consilia, opera complectantur, illud consequitur, eam quoque partem sacrae theologiae, quae in eisdem divinis Libris tuendis interpretandisque versatur, excellentiae et utilitatis esse quam maximae. Nos igitur, quemadmodum alia quaedam disciplinarum genera, quippe quae ad incrementa divinae gloriae humanaeque salutis valere plurimum posse viderentur, crebris epistolis et cohortationibus provehenda, non sine fructu, Deo adiutore, curavimus, ita nobilissimum hoc sacrarum Litterarum studium excitare et commendare, atque etiam ad temporum necessitates congruentius dirigere iamdiu apud Nos cogitamus. Movemur nempe ac prope impellimur sollicitudine Apostolici muneris, non modo ut hunc praeclarum catholicae revelationis fontem tutius atque uberius ad utilitatem dominici gregis patere velimus, verum etiam ut eumdem ne patiamur ulla in parte violari, ab iis qui in Scripturam sanctam, sive impio ausu invehuntur aperte, sive nova quaedam fallaciter imprudenterve moliuntur. Non sumus

1 *Ibid.*

2 S. Aug. *de civ. Dei* xi, 3.

3 S. Clem. Rom. i ad Cor. 45; S. Polycarp. ad Phil. 7; S. Iren. *c. haer.* ii, 28, 2.

4 S Chrys. *in Gen. hom.* 2, 2; S. Aug. *in Ps.* xxx, *serm.* 2, 1; S. Greg. M. ad Theod. *ep.* iv, 31.

equidem nescii, Venerabiles Fratres, haud paucos esse e catholicis, viros ingenio doctrinisque abundantes, qui ferantur alacres ad divinorum Librorum vel defensionem agendam vel cognitionem et intelligentiam parandam ampliorem. At vero, qui eorum operam atque fructus merito collaudamus, facere tamen non possumus qui ceteros etiam, quorum sollertia et doctrina et pietas optime hac in re pollicentur, ad eamdem sancti propositi laudem vehementer hortemur. Optamus nimirum et cupimus, ut plures patrocinium divinarum Litterarum rite suscipiant teneantque constanter; utque illi potissime, quos divina gratia in sacrum ordinem vocavit, majorem in dies diligentiam industriamque iisdem legendis, meditandis, explanandis, quod aequissimum est, impendant.

Hoc enimvero studium cur tantopere commendandum videatur, praeter ipsius praestantiam atque obsequium verbo Dei debitum, praecipua causa inest in multiplici utilitatum genere, quas inde novimus manaturas, sponsore certissimo Spiritu Sancto: *Omnis Scriptura divinitus inspirata, utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia, ut perfectus sit homo Dei, ad omne opus bonum instructus.*[1] Tali sane consilio Scripturas a Deo esse datas hominibus, exempla ostendunt Christi Domini et Apostolorum. Ipse enim qui "miraculis conciliavit auctoritatem, auctoritate meruit fidem, fide contraxit multitudinem,"[2] ad sacras Litteras, in divinae suae legationis munere, appellare consuevit: nam per occasionem ex ipsis etiam sese a Deo missum Deumque declarat; ex ipsis argumenta petit ad discipulos erudiendos, ad doctrinam confirmandam suam; earumdem testimonia et a calumniis vindicat obtrectantium, et Sadducaeis ac Pharisaeis ad coarguendum opponit, in ipsumque Satanam, impudentius sollicitantem, retorquet; easdemque sub ipsum vitae exitum usurpavit, explanavitque discipulis redivivus, usque dum ad Patris gloriam ascendit. Eius autem voce praeceptisque Apostoli conformati, tametsi dabat ipse *signa et prodigia fieri per manus eorum*[3], magnam tamen effica-

1 II Tim. iii, 16-17.
2 S. Aug. *de util. cred.* xiv, 32.
3 Act. xiv, 3.

citatem ex divinis traxerunt Libris, ut christianam sapientiam late gentibus persuaderent, ut Iudaeorum pervicaciam frangerent, ut haereses comprimerent erumpentes. Id apertum ex ipsorum concionibus, in primis Beati Petri, quas, in argumentum firmissimum praescriptionis novae, dictis veteris Testamenti fere contexuerunt; idque ipsum patet ex Matthaei et Ioannis Evangeliis atque ex Catholicis, quae vocantur, epistolis; luculentissime vero ex eius testimonio qui "ad pedes Gamalielis Legem Moysi et Prophetas se didicisse gloriatur, ut armatus spiritualibus telis postea diceret confidenter, *Arma militiae nostrae non carnalia sunt, sed potentia Deo.*"[1] Per exempla igitur Christi Domini et Apostolorum omnes intelligant, tirones praesertim militiae sacrae, quanti faciendae sint divinae Litterae, et quo ipsi studio qua religione ad idem veluti armamentarium accedere debeant. Nam catholicae viritatis doctrinam qui habeant apud doctos vel indoctos tractandam, nulla uspiam de Deo, summo et perfectissimo bono, deque operibus gloriam caritatemque ipsius prodentibus, suppetet eis vel cumulatior copia vel amplior praedicatio. De Servatore autem humani generis nihil uberius expressiusque quam ea, quae in universo habentur Bibliorum contextu; recteque affirmavit Hieronymus, "ignorationem Scripturarum esse ignorationem Christi[2]": ab illis nimirum extat, veluti viva et spirans, imago eius, ex qua levatio malorum, cohortatio virtutum, amoris divini invitatio mirifice prorsus diffunditur. Ad Ecclesiam vero quod attinet, institutio, natura, munera, charismata ejus tam crebra ibidem mentione occurrunt, tam multa pro ea tamque firma prompta sunt argumenta, idem ut Hieronymus verissime edixerit: "Qui sacrarum Scripturarum testimoniis roboratus est, is est propugnaculum Ecclesiae.[3]" Quod si de vitae morumque conformatione et disciplina quaeratur, larga indidem et optima subsidia habituri sunt viri apostolici: plena sanctitatis praescripta, suavitate et vi condita hortamenta, exempla in omni virtu-

1 S. Hier. *de studio Script.* ad Paulin. *ep.* liii, 3.
2 *In Is. Prol.*
3 *In Is.* liv, 12.

tum genere insignia ; gravissima accedit, ipsius Dei nomine et verbus, praemiorum in aeternitatem promissio denunciatio poenarum.

Atque haec propria et singularis Scripturarum virtus, a divino afflatu Spiritus Sancti profecta, ea est quad oratori sacro auctoritatem addit, apostolicam praebet dicendi libertatem, nervosam victricemque tribuit eloquentiam. Quisquis enim divini verbi spiritum et robur eloquendo refert, ille, *non loquitur in sermone tantum, sed et in virtute et in Spiritu Sancto et plenitudine multa.*[1] Quamobrem ii dicendi sunt praepostere improvideque facere, qui ita conciones de religione habent et praecepta divina enuntiant, nihil ut fere afferant nisi humanae scientiae et prudentiae verba, suis magis argumentis quam divinis innixi. Istorum scilicet orationem, quantumvis nitentem luminibus, languesce et frigere necesse est, utpote quae igne careat sermonis Die,[2] eamdemque longe abesse ab illa, qua divinus sermo pollet virtute: *Vivus est enim sermo Dei et efficax et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animae ac spiritus.*[3] Quamquam, hoc etiam prudentioribus assentiendum est, inesse in sacris Litteris mire variam et uberem magnisque dignam rebus eloquentiam: id quod Augustinius pervidit diserteque arguit[4], atque res ipsa confirmat praestantissimorum in oratoribus sacris, qui nomen suum assiduae Bibliorum consuetudini piaeque meditationi se praecipue debere, grati Deo affirmarunt.

Quae omnia Ss. Patres cognitione et us a quum exploratissima haberent, nunquam cessarunt in divinis Litteris earumque fructibus collaudandis. Eas enimvero crebis locis appellant vel thesaurum locupletissimum doctrinarum coelestium[5], vel perennes fontes salutis[6], vel ita proponunt quasi prata fertilia et amoenissimos hortos, in quibus grex domini-

1 I Thess. I, 5.
2 Ierem. XXIII, 29.
3 Hebr. IV, 12.
4 *De doctr. chr.* iv, 6, 7.
5 S Chrys. *in Gen. hom.* 21, 2 ; *hom.* 60, 3 ; S. Aug. *de discipl. chr.* 2.
6 S. Athan. *ep. fest.* 39.

cus admirabili modo reficiatur et delectetur[1], Apte cadunt illa S. Hieronymi ad Nepotianum clericum: "Divinas Scripturas saepius lege, imo nunquam de manibus tuis sacra lectio deponatur; disce quod doceas . . . sermo presbyteri Scripturarum lectione conditus sit[2]"; convenitque sententia S. Gregorii Magni, quo nemo sapientius pastorum Ecclesiae descripsit munera: "Necesse est, inquit, ut qui ad officium praedicationis excubant, a sacrae lectionis studio non recedant[3]." Hic tamen libet Augustinum admonentem inducere, "Verbi Dei inanem esse forinsecus praedicatorem, qui non sit intus auditor[4]" eumque ipsum Gregorium sacris concionatoribus praecipientem, "ut in divinis sermonibus, priusquam aliis eos proferant, semetipsos requirant, ne insequentes aliorum facta se deserant."[5] Sed hoc iam, ab exemplo et documento Christi, qui *coepit facere et docere*, vox apostolica late praemonuerat, non unum allocuta Timotheum, sed omnem clericorum ordinem, eo mandato: *Attende tibi et doctrinae, insta in illis; hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt.*[6] Salutis profecto perfectionisque et propriae et alienae eximia in sacris Litteris praesto sunt adiumenta, copiosius in Psalmis celebrata; iis tamen, qui ad divina eloquia, non solum mentem afferant docilem atque attentam, sed integrae quoque piaque habitum voluntatis. Neque enim eorum ratio librorum similis atque communium putanda est; sed, quoniam sunt ab ipso Spiritu Sancto dictati, resque gravissimas continent multisque partibus reconditas et difficiliores, ad illas propterea intelligendas exponendasque semper eiusdem Spiritus "indigemus adventu,"[7] hoc est lumine et gratia eius: quae sane, ut divini Psaltae frequenter instat auctoritas, humili sunt precatione imploranda, sanctimonia vitae custodienda.

1 S. Aug. *serm.* 26, 24; S. Ambr. *in Ps.* cxviii; *serm.* 19, 2.
2 S. Hier. *de vit. cleric.* ad Nepot.
3 S. Greg. M., *Regul. past.* II, 11 (*al.* 22); *Moral.* xviii, 26 (*al.* 14).
4 S. Aug. *serm.* 179, 1.
5 S. Greg. M., *Regul. past.* III, 24 (*al.* 48).
6 I Tim. iv, 16.
7 S. Heir. in *Mic.* 1, 10.

Praeclare igitur ex his providentia excellit Ecclesiae, quae, *ne caelesis ille sacrorum Librorum thesaurus, quem Spiritus Sanctus summa liberalitate hominibus tradidit neglectus iaceret*,[1] optimis semper et institutis et legibus cavit. Ipsa enim constituit, non solum magnam eorum partem ab omnibus suis ministris in quotidiano sacrae psalmodiae officio legendam esse et mente pia considerandam, sed eorumdem expositionem et interpretationem in ecclesiis cathedralibus, in monasteriis, in conventibus aliorum regularium, in quibus studia commode vigere possint, per idoneos viros esse tradendam; diebus autem saltem dominicis et festis solemnibus fideles salutaribus Evangelii verbis pasci, restricte iussit.[2] Item prudentiae debetur diligentiaeque Ecclesiae cultus ille Scripturae sacrae per aetatem omnem vividus et plurimae ferax utilitatis. In quo, etiam ad firmanda documenta hortationesque Nostras, iuvat commemorare quemadmodum a religionis christianae initiis, quotquot sanctitate vitae rerumque divinarum scientia floruerunt, ii sacris in Litteris multi semper assiduique fuerint. Proximos Apostolorum discipulos, in quibus Clementem Romanum, Ignatium Antiochenum, Polycarpum, tum Apologetas, nominatim Iustinum et Irenaeum, videmus epistolis et libris suis, sive ad tutelam sive ad commendationem pertinerent catholicorum dogmatum, e divinis maxime Litteris fidem, robur, gratiam omnem pietatis arcessere. Scholis autem catecheticis ac theologicis in multis sedibus episcoporum exortis, Alexandrina et Antiochena celeberrimis, quae in eis habebatur institutio, non alia prope re, nisi lectione, explicatione, defensione divini verbi scripti continebatur. Inde plerique prodierunt Patres et scriptores, quorum operosis studiis egregiisque libris consecuta tria circiter saecula ita abundarunt, ut aetas biblicae exegeseos aurea iure ea sit appellata. Inter orientales principem locum tenet Origenes, celeritate ingenii et laborum constantia admirabilis, cuius ex plurimis scriptis et immenso Hexaplorum opere deinceps fere omnes hauserunt. Adnumerandi

1 Conc. Trid. *sess.* v, *decret. de reform.* 1.
2 *Ibid.* 1-2.

plures, qui huius disciplinae fines amplificarunt: ita, inter excellentiores tulit Alexandria Clementem, Cyrillum; Palaestina Eusebium, Cyrillum alterum; Cappadocia Basilium Magnum, utrumque Gregorium, Nazianzenum et Nyssenum; Antiochia Ioannem illum Chrysostomum, in quo huius peritia doctrinae cum summa eloquentia certavit. Neque id praeclare minus apud occidentales. In multis qui se admodum probavere, clara Tertulliani et Cypriani nomina, Hilarii et Ambrosii, Leonis et Gregorii Magnorum; clarissima Augustini et Hieronymi: quorum alter mire acutus extitit in perspicienda divini verbi sententia, uberrimusque in ea deducenda ad auxilia catholicae veritatis, alter a singulari Bibliorum scientia magnisque ad eorum usum laboribus, nomine Doctoris maximi praeconio Ecclesiae est honestatus. Ex eo tempore ad undecimum usque saeculum, quamquam huiusmodi contentio studiorum non pari atque antea ardore at fructu viguit, viguit tamen, operâ praesertim hominum sacri ordinis. Curaverunt enim, aut quae veteres in hac re fructuosiora reliquissent deligere, eaque apte digesta de suisque aucta pervulgare, ut ab Isidoro Hispalensi, Beda, Alcuino factum est in primis; aut sacros codices illustrare glossis, ut Valafridus Strabo et Anselmus Laudunensis, aut eorumdem integritati novis curis consulere, ut Petrus Damianus et Lanfrancus fecerunt. Saeculo autem duodecimo allegoricam Scripturae enarrationem bona cum laude plerique tractarunt; in eo genere S. Bernardus ceteris facile antecessit, cuius etiam sermones nihil prope nisi divinas Litteras sapiunt. Sed nova et laetiora incrementa ex disciplina accessere *Scholasticorum*. Qui, etsi in germanam versionis latinae lectionem studuerunt inquirere, confectaque ab ipsis *Correctoria biblica* id plane testantur, plus tamen studii industriaeque in interpretatione et explanatione collocaverunt. Composite enim dilucideque, nihil ut melius antea, sacrorum verborum sensus varii distincti; cuiusque pondus in re theologica perpensum; definitae librorum partes, argumenta partium; investigata scriptorum proposita; explicata sententiarum inter ipsas necessitudo et connexio; quibus ex rebus nemo unus non videt quantum sit luminis obscurioribus locis admotum. Ipso-

rum praeterea de Scripturis lectam doctrinae copiam admodum produnt, tum de theologia libri, tum in easdem commentaria; quo etiam nomine Thomas Aquinas inter eos habuit palmam. Postquam vero Clemens V decessor Noster Athenaeum in Urbe et celeberrimas quasque studiorum Universitates litterarum orientalium magisteriis auxit, exquisitius homines nostri in nativo Bibliorum codice et in exemplari litino elaborare coeperunt. Revecta deinde ad nos eruditione Graecorum, multoque magis arte nova libraria feliciter inventa, cultus Scripturae sanctae latissime accrevit. Mirandum est enim quam brevi aetatis spatio multiplicata praelo sacra exemplaria, *vulgata* praecipue, catholicum orbem quasi compleverint: adeo per id ipsum tempus, contra quam Ecclesiae hostes calumniantur, in honore et amore erant divina volumina. Neque praetereundum est, quantus doctorum virorum numerus, maxime ex religiosis familiis, a Viennensi Concilio ad Tridentinum, in rei biblicae bonum provenerit: qui et novis usi subsidiis et variae eruditionis ingeniique sui segetem conferentes, non modo auxerunt congestas maiorum opes, sed quasi munierunt viam ad praestantiam subsecuti saeculi, quod ab eodem Tridentino effluxit, quum nobilissima Patrum aetas propemodum rediisse visa est. Nec enim quisquam ignorat, Nobisque est memoratu iucundum, decessores Nostros, a Pio IV ad Clemente VIII, auctores fuisse ut insignes illae editiones adornarentur versionum veterum, Vulgatae et Alexandrinae; quae deinde, Sixti V eiusdemque Clementis iussu et auctoritate, emissae, in communi usu versantur. Per eadem autem tempora, notum est, quum versiones alias Bibliorum antiquas, tum polyglottas Antuerpiensem et Parisiensem, diligentissime esse editas, sincerae investigandae sententiae peraptas: nec ullum esse utriusque Testamenti librum, qui non plus uno nactus sit bonum explanatorem, neque graviorem ullam de iisdem rebus quaestionem, quae non multorum ingenia fecundissime exercuerit: quos inter non pauci, iique studiosiores Ss. Patrum, nomen sibi fecere eximium. Neque, ex illa demum aetate, desiderata est nostrum sollertia; quum clari subinde viri de iisdem studiis bene sint meriti, sacrasque Litteras contra *rationalismi*

commenta, ex philologia et finitimis disciplinis detorta, simili argumentorum genere vindicarint.—Haec omnia qui probe ut oportet considerent, dabunt profecto, Ecclesiam, nec ullo unquam providentiae modo defuisse, quo divinae Scripturae fontes in filios suos salutariter derivaret, atque illud praesidium, in quo divinitus ad eiusdem tutelam decusque locata est, retinuisse perpetuo omnique studiorum ope exornasse, ut nullis externorum hominum incitamentis eguerit, egeat.

Iam postulat a Nobis instituti consilii ratio, ut quae his de studiis recte ordinandis videantur optima, ea vobiscum communicemus, Venerabiles Fratres. Sed principio quale adversetur et instet hominum genus, quibus vel artibus vel armis confidant, interest utique hoc loco recognoscere. Scilicet, ut antea cum iis praecipue res fuit qui privato iudicio freti, divinis traditionibus et magisterio Ecclesiae repudiatis, Scripturam statuerant unicum revelationis fontem supremumque iudicem fidei; ita nunc est cum Rationalistis, qui eorum quasi filii et heredes, item sententia innixi sua, vel has ipsas a patribus acceptas christianae fidei reliquias prorsus abiecerunt. Divinam enim vel revelationem vel inspirationem vel Scripturam sacram, omnino ullam negant, neque alia prorsus ea esse dictitant, nisi hominum artificia et commenta: illas nimirum, non veras gestarum rerum narrationes, sed aut ineptas fabulas aut historias mendaces; ea, non vaticinia et oracula, sed aut confictas post eventus praedictiones aut ex naturali vi praesensiones; ea, non veri nominis miracula virtutisque divinae ostenta, sed admirabilia quaedam, nequaquam naturae viribus maiora, aut praestigias et mythos quosdam: evangelia et scripta apostolica aliis plane auctoribus tribuenda. Huiusmodi portenta errorum, quibus sacrosanctam divinorum Librorum veritatem putant convelli, tamquam decretoria pronuntiata novae cujusdam *scientiae liberae*, obtrudunt: quae tamen adeo incerta ipsimet habent, ut eisdem in rebus crebrius immutent et suppleant. Quum vero tam impie de Deo, de Christo, de Evangelio et relinqua Scriptura sentiant et praedicent, non desunt ex iis qui theologi et christiani et evangelici haberi velint, et honestis-

simo nomine obtendant insolentis ingenii temeritatem. His addunt sese consiliorum participes adiutoresque e ceteris disciplinis non pauci, quos eadem revelatarum rerum intolerantia ad oppugnationem Bibliorum similiter trahit. Satis autem deplorare non possumus, quam latius in dies acriusque haec oppugnatio geratur. Geritur in eruditos et graves homines, quamquam illi non ita difficulter sibi possunt cavere; at maxime contra indoctorum vulgus omni consilio et arte infensi hostes nituntur. Libris, libellis, diariis exitiale virus infundunt; id concionibus, id sermonibus insinuant; omni iam pervasere, et multas tenent, abstractas ab Ecclesiae tutela, adolescentium scholas, ubi credulas mollesque mentes ad contemptionem Scripturae, per ludibrium etiam et scurriles iocos, depravant misere. Ista sunt, Venerabiles Fratres, quae commune pastorale studium permoveant, incendant; ita ut huic novae *falsi nominis scientiae*[1] antiqua illa et vera opponatur, quam a Christo per Apostolos accepit Ecclesia, atque in dimicatione tanta idonei defensores Scripturae sacrae exurgant.

Itaque ea prima sit cura, ut in sacris Seminariis vel Academiis sic omnino tradantur divinae Litterae, quemadmodum et ipsius gravitas disciplinae et temporum necessitas admonent. Cuius rei causa, nihil profecto debet esse antiquius magistrorum delectione prudenti: ad hoc enim munus non homines quidem de multis, sed tales assumi oportet, quos magnus amor et diuturna consuetudo Bibliorum, atque opportunus doctrinae ornatus commendabiles faciat, pares officio. Neque minus prospiciendum mature est, horum postea locum qui sint excepturi. Iuverit idcirco, ubi commodum sit, ex alumnis optimae spei, theologiae spatium laudate emensis, nonnullos divinis Libris totos addici, facta eisdem plenioris cuiusdam studii aliquandiu facultate. Ita delecti institutique doctores, commissum munus adeant fidenter: in quo ut versentur optime et consentaneos fructus educant, aliqua ipsis documenta paulo explicatius impertire placet. Ergo ingeniis tironum in ipso studii limine sic

1 I Tim. vi, 20.

prospiciant, ut iudicium in eis, aptum pariter Libris divinis tuendis atque arripiendae ex ipsis sententiae, conforment sedulo et excolant. Huc pertinet tractatus *de introductione*, ut loquuntur, *biblica*, ex quo alumnus commodam habet opem ad integritatem auctoritatemque Bibliorum convincendam, ad legitimum in illis sensum investigandum et assequendum, ad occupanda captiosa et radicitus evellenda. Quae quanti momenti sit disposite scienterque, comite et adiutrice theologia, esse initio disputata, vix attinet dicere, quum tota continenter tractatio Scripturae reliqua hisce vel fundamentis nitatur vel luminibus clarescat. Exinde in fructuosiorem huius doctrinae partem, quae de interpretatione est, perstudiose incumbet praeceptoris opera; sit unde auditoribus, quo dein modo divini verbi divitias in profectum religionis et pietatis convertant. Intellegimus equidem enarrari in scholis Scripturas omnes, nec per amplitudinem rei, nec per tempus licere. Verumtamen, quoniam certa opus est via interpretationis utiliter expediendae, utrumque magister prudens devitet incommodum, vel eorum qui de singulis libris cursim delibandum praebent, vel eorum qui in certa unius parte immoderatius consistunt. Si enim in plerisque scholis adeo non poterit obtineri, quod in Academiis maioribus, ut unus aut alter liber continuatione quadam et ubertate exponatur, at magnopere efficiendum est, ut librorum partes ad interpretandum selectae tractationem habeant convenienter plenam: quo veluti specimine allecti discipuli et edocti, cetera ipsi perlegant adamentque in omni vita. Is porro, retinens instituta maiorum, exemplar in hoc sumet versionem vulgatam; quam Concilium Tridentinum *in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro authentica* habendam decrevit [1], atque etiam commendat quotidiana Ecclesiae consuetudo. Neque tamen non sua habenda erit ratio reliquarum versionum, quas christiana laudavit usurpavitque antiquitas, maxime codicum primigeniorum. Quamvis enim, ad summam rei quod spectat, ex dictionibus

1 *Sess.* IV, *decr. de edit. et usu sacr. libror.*

Vulgatae hebraea et graeca bene eluceat sententia, attamen si quid ambigue, si quid minus accurate inibi elatum sit, "inspectio praecedentis linguae," suasore Augustino, proficiet[1]. Iamvero per se liquet, quam multum navitatis ad haec adhiberi oporteat, quum demum sit "commentatoris officium, non quid ipse velit, sed quid sentiat ille quem interpretetur, exponere[2]." Post expensam, ubi opus sit, omni industria lectionem, tum locus erit scrutandae et proponendae sententiae. Primum autem consilium est, ut probata communiter interpretandi praescripta tanto experrectiore observentur cura quanto morosior ab adversariis urget contentio. Propterea cum studio perpendendi quid ipsa verba valeant, quid consecutio rerum velit, quid locorum similitudo aut talia cetera, externa quoque appositae eruditionis illustratio societur; cauto tamen, ne istiusmodi quaestionibus plus temporis tribuatur et operae quam pernoscendis divinis Libris, neve corrogata multiplex rerum cognitio mentibus iuvenum plus incommodi afferat quam adiumenti. Ex hoc, tutus erit gradus ad usum divinae Scripturae in re theologica. Quo in genere animadvertisse oportet, ad ceteras difficultatis causas, quae in quibusvis antiquorum libris intelligendis fere occurrunt, proprias aliquas in Libris sacris accedere. Eorum enim verbis auctore Spiritu Sancto, res multae subiiciuntur quae humanae vim aciemque rationis longissime vincunt, divina scilicet mysteria et quae cum illis continentur alia multa; idque nonnunquam ampliore quadam et reconditiore sententia, quam exprimere littera et hermeneuticae leges indicare videantur: alios praeterea sensus, vel ad dogmata illustranda vel ad commendanda praecepta vitae, ipse litteralis sensus profecto adscisit. Quamobrem diffitendum non est religiosa quadam obscuritate sacros Libros involvi, ut ad eos, nisi aliquo viae duce, nemo ingredi possit:[3] Deo quidem sic providente (quae vulgata est opinio Ss. Patrum), ut homines maiore cum desiderio et studio illos perscrutarentur,

1 *De doctr. chr.* iii, 4.
2 S. Hier. ad Pammach.
3 S. Hier. ad Paulin. *de studio Script. ep.* liii, 4.

resque inde operose perceptas mentibus animisque altius infigerent; intelligerentque praecipue, Scripturas Deum tradidisse Ecclesiae, qua scilicet duce et magistra in legendis tractandisque eloquiis suis certissima uterentur. Ubi enim charismata Domini posita sint, ibi discendam esse veritatem, atque ab illis, apud quos sit successio apostolica, Scripturas nullo cum periculo exponi, iam sanctus docuit Irenaeus:[1] cuius quidem ceterorumque Patrum doctrinam Synodus Vaticana amplexa est, quando Tridentinum decretum de divini verbi scripti interpretatione renovans, *hanc illius mentem esse declaravit, ut in rebus fidei et morum, ad aedificationem doctrinae christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum aut etiam contra unanimem consensum Patrum ipsam Scripturam sacrum interpretari.*[2] Qua plena sapientiae lege nequaquam Ecclesia pervestigationem scientiae biblicae retardat aut coërcet; sed eam potius ab errore integram praestat, plurimumque ad veram adiuvat progressionem. Nam privato cuique doctori magnus patet campus, in quo, tutis vestigiis, sua interpretandi industria praeclare certet Ecclesiaeque utiliter. In locis quidem divinae Scripturae qui expositionem certam et definitam adhuc desiderant, effici ita potest, ex suavi Dei providentis consilio, ut, quasi praeparato studio, iudicium Ecclesiae maturetur, in locis vero iam definitis potest privatus doctor aeque prodesse, si eos vel enucleatius apud fidelium plebem et ingeniosius apud doctos edisserat, vel insignius evincat ab adversariis. Quapropter praecipuum sanctumque sit catholico interpreti, ut illa Scripturae testimonia, quorum sensus authentice declaratus est, aut per sacros auctores, Spiritu Sancto afflante, uti multis in locis novi Testamenti, aut per Ecclesiam, eodem Sancto adsistente Spiritu, *sive solemni iudicio, sive ordinario et universali magisterio*[3], eadem ipse ratione interpretetur

1 *C. haer.* iv, 26 5.

2 *Sess.* iii, *cap.* ii, *de revel.*; *cf.* Conc. Trid. *sess.* iv, *decr. de edit. et usu sacr. libror.*

3 Conc. Vat. *sess.* iii, *cap.* iii, *de fide.*

atque ex adiumentis disciplinae suae convincat, eam solam interpretationem, ad sanae hermeneuticae leges, posse recte probari. In ceteris analogia fidei sequenda est, et doctrina catholica, qualis ex auctoritate Ecclesiae accepta, tamquam summa norma est adhibenda: nam, quum et sacrorum Librorum et doctrinae apud Ecclesiam depositae idem sit auctor Deus, profecto fieri nequit, ut sensus ex illis, qui ab hac quoquo modo discrepet, legitima interpretatione eruatur. Ex quo apparet, eam interpretationem ut ineptam et falsam reiiciendam, quae, vel inspiratos auctores inter se quodammodo pugnantes faciat, vel doctrinae Ecclesia adversetur. Huius igitur disciplinae magister hac etiam laude floreat oportet, ut omnem theologiam egregie teneat, atque in commentariis versatus sit Ss. Patrum Doctorumque et interpretum optimorum. Id sane inculcat Hieronymus[1], multumque Augustinus, qui, iusta cum querela, "Si unaquaeque disciplina, inquit, quamquam vilis et facilis, ut percipi possit, doctorum aut magistrum requirit, quid temerariae superbiae plenius, quam divinorum sacramentorum libros ab interpretibus suis nolle cognoscere!"[2] Id ipsum sensere et exemplo confirmavere ceteri Patres, qui "divinarum Scripturarum intelligentiam, non ex propria praesumptione, sed ex maiorum scriptis et auctoritate sequebantur, quos et ipsos ex apostolica successione intelligendi regulam suscepisse constabat."[3] Iamvero Ss. Patrum, quibus "post Apostolos, sancta Ecclesia plantatoribus, rigatoribus, aedificatoribus, pastoribus, nutritoribus crevit,"[4] summa auctoritas est, quotiescumqae testimonium aliquod biblicum, ut ad fidei pertinens morumve doctrinam, uno eodemque modo explicant omnes: nam ex ipsa eorum consensione, ita ab Apostolis secundum catholicam fidem traditum esse nitide eminet. Eorumdem vero Patrum sententia tunc etiam magni aestimanda est, quum hisce de rebus munere doctorum quasi privatim funguntur; quippe quos,

1 *Ibid.* 6, 7.
2 Ad Honorat. *de util/it., cred.* xvii, 35.
3 Rufin. *Hist. eccl.* ii, 9.
4 S. Aug. c. Iulian. ii, 10, 37.

non modo scientia revelatae doctrinae et multarum notitia rerum, ad apostolicos libros cognoscendos utilium, valde commendet, verum Deus ipse, viros sanctimonia vitae et veritatis studio insignes, amplioribus luminis sui praesidiis adiuverit. Quare interpres suum esse noverit, eorum et vestigia reverenter persequi et laboribus frui intelligenti delectu. Neque ideo tamen viam sibi putet obstructam, quo minus, ubi iusta causa adfuerit, inquirendo et exponendo vel ultra procedat, modo praeceptioni illi, ab Augustino sapienter propositae, religiose obsequatur, videlicet a litterali et veluti obvio sensu minime discedendum, nisi qua eum vel ratio tenere prohibeat vel necessitas cogat dimittere :[1] quae praeceptio eo tenenda est firmius, quo magis, in tanta novitatum cupidine et opinionum licentia, periculum imminet aberrandi. Caveat idem ne illa negligat quae ab eisdem Patribus ad allegoricam similemve sententiam translata sunt, maxime quum ex litterali descendant et multorum auctoritate fulciantur. Talem enim interpretandi rationem ab Apostolis Ecclesia accepit, suoque ipsa exemplo, ut e re patet liturgica, comprobavit; non quod Patres ex ea contenderent dogmata fidei per se demonstrare, sed quia bene frugiferam virtuti et pietati alendae nossent experti. Ceterorum interpretum catholicorum est minor quidem auctoritas, attamen, quoniam Bibliorum studia continuum quemdam progressum in Ecclesia habuerunt, istorum pariter commentariis suus tribuendus est honor, ex quibus multa opportune peti liceat ad refellenda contraria, ad difficiliora enodanda. At vero id nimium dedecet, ut quis, egregiis operibus, quae nostri abunde reliquerunt, ignoratis aut despectis, heterodoxorum libros praeoptet, ab eisque cum praesenti sanae doctrinae periculo et non raro cum detrimento fidei, explicationem locorum quaerat in quibus catholici ingenia et labores suos iamdudum optimeque collocarint. Licet enim heterodoxorum studiis, prudenter adhibitis, iuvari interdum possit interpres catholicus, meminerit tamen, ex crebris quoque veterum documentis[2],

1 *De Gen. ad litt.* l. viii, c. 7, 13.

2 Cfr. Clem. Alex. *Strom.* vii 16; Orig. *de princ.* iv, 8; *in Levit. hom.* 4, 8; Tertull. *de praescr.* 15, *seqq.*; S. Hilar. Pict. *in Matth.* 13, 1.

incorruptum sacrarum Litterarum sensum extra Ecclesiam neutiquam reperiri, neque ab eis tradi posse, qui, verae fidei expertes, Scripturae, non medullam attingunt, sed corticem rodunt.[1]

Illud autem maxime optabile est et necessarium, ut eiusdem divinae Scripturae usus in universam theologiae influat disciplinam eiusque prope sit anima: ita nimirum omni aetate Patres atque praeclarissimi quique theologi professi sunt et re praestiterunt. Nam quae obiectum sunt fidei vel ab eo consequuntur, ex divinis potissime Litteris studuerunt asserere et stabilire; atque ex ipsis, sicut pariter ex divina traditione, nova haereticorum commenta refutare, catholicorum dogmatum rationem, intelligentiam, vincula exquirere. Neque id cuiquam fuerit mirum qui reputet, tam insignem locum inter revelationis fontes divinis Libris deberi, ut, nisi eorum studio usuque assiduo, nequeat theologia rite et pro dignitate tractari. Tametsi enim rectum est iuvenes in Academiis et scholis ita praecipue exerceri ut intellectum et scientiam dogmatum assequantur, ab articulis fidei argumentatione instituta ad alia ex illis, secundum normas probatae solidaeque philosophiae, concludenda; gravi tamen eruditoque theologo minime negligenda est ipsa demonstratio dogmatum ex Bibliorum auctoritatibus ducta: "Non enim accipit (theologia) sua principia ab aliis scientiis, sed immediate a Deo per revelationem. Et ideo non accipit ab aliis scientiis, tamquam a superioribus, sed utitur eis tamquam inferioribus et ancillis." Quae sacrae doctrinae tradendae ratio praeceptorem commendatoremque habet theologorum principem, Aquinatem[2]: qui praeterea, ex hac bene perspecta christianae theologiae indole, docuit quemadmodum possit theologus sua ipsa principia, si qui ea forte impugnent, tueri: "Argumentando quidem, si adversarius aliquid concedat eorum, quae per divinam revelationem habentur; sicut per auctoritates sacrae Scripturae disputamus contra haereticos, et per unum articulum contra negantes alium. Si vero adversarius nihil credat eorum

1 S. Greg. M. *Moral.* xx, 9 (al. 11).
2 *Summ. theol.* p. 1, q. i, a. 5 ad 2.

quae divinitus revelantur, non remanet amplius via ad probandum articulos fidei per rationes, sed ad solvendum rationes si quas inducit contra fidem."[1] Providendum igitur, ut ad studia biblica convenienter instructi munitique aggrediantur iuvenes; ne iustam frustrentur spem, neu, quod deterius est, erroris discrimen incaute subeant, Rationalistarum capti fallaciis apparataeque specie eruditionis. Erunt autem optime comparati, si, quâ Nosmetipsi monstravimus et praescripsimus via, philosophiae et theologiae institutionem, eodem S. Thoma duce, religiose coluerint penitusque perceperint. Ita recte incedent, quum in re biblica, tum in ea theologiae parte quam *positivam* nominant, in utraque laetissime progressuri.

Doctrinam catholicam legitima et solerti sacrorum Bibliorum interpretatione probasse, exposuisse, illustrasse, multum id quidem est: altera tamen, eaque tam gravis momenti quam operis laboriosi, pars remanet, ut ipsorum auctoritas integra quam validissime asseratur. Quod quidem nullo alio pacto plene licebit universeque assequi, nisi ex vivo et proprio magisterio Ecclesiae; quae *per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis fecunditatem, ob catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile.*[2] Quoniam vero divinum et infallibile magisterium Ecclesiae, in auctoritate etiam sacrae Scripturae consistit, huius propterea fides saltem humana asserenda in primis vindicandaque est; quibus ex libris, tamquam ex antiquitatis probatissimis testibus, Christi Domini divinitas et legatio, Ecclesiae hierarchicae institutio, primatus Petro et successoribus eius collatus, in tuto apertoque collocentur. Ad hoc plurimum sane conducet, si plures sint e sacro ordine paratiores, qui hac etiam in parte pro fide dimicent et impetus hostiles propulsent, induti praecipue armatura Dei, quam suadet Apostolus,[3] neque vero ad

1 *Ibid.* a. 8.
2 Conc. Vat. *sess.* iii *c.* in. *de fide.*
3 Eph. vi, 13, *seqq.*

nova hostium arma et praelia insueti. Quod pulcre in sacerdotum officiis sic recenset Chrysostomus; "Ingens adhibendum est studium ut *Christi verbum habitet in nobis abundanter*[1]; neque enim ad unum pugnae genus parati esse debemus, sed multiplex est bellem et varii sunt hostes; neque iisdem omnes utuntur armis, neque uno tantum modo nobiscum congredi moliuntur. Quare opus est, ut is qui cum omnibus congressurus est, omnium machinas artesque cognitas habeat, ut idem sit sagittarius et funditor, tribunus et manipuli ductor, dux et miles, pedes et eques, navalis ac muralis pugnae peritus; nisi enim omnes dimicandi artes noverit, novit diabolus per unam partem, si sola negligatur, praedonibus suis immissis, oves diripere[2]. "Fallacias hostium artesque in hac re ad impugnandum multiplices supra adumbravimus: iam, quibus praesidiis ad defensionem nitendum, commoneamus. Est primum in studio linguarum veterum orientalium simulque in arte quam vocant criticam. Utriusque rei scientia quam hodie in magno sit pretio et laude, eâ clerus, plus minusve pro locis et hominibus exquisita, ornatus, melius poterit decus et munus sustinere suum; nam ipse *omnia omnibus*[3] fieri debet, paratus semper *ad satisfactionem omni poscenti rationem de ea quae in ipso est spe*[4]. Ergo sacrae Scripturae magistris necesse est atque theologo addecet, eas linguas cognitas habere quibus libri canonici sunt primitus ab hagiographis exarati, easdemque optimum factu erit si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant. Atque etiam curandum ut omnibus in Academiis, quod iam in multis receptum laudabiliter est, de ceteris item antiquis linguis, maxime semiticis, deque congruente cum illus eruditione, sint magisteria, eorum in primis usui qui ad sacras Litteras profitendas designantur. Hos autem ipsos, eiusdem rei gratiâ, doctiores esse oportet atque exercitatiores in vera artis criticae disciplina: perperam enim et cum religionis damno inductum est artificium, nomine honestatum criticae sublimioris, quo, ex

1 *Cfr.* Col. iii, 16.
2 *De sacerd.* iv, 4.
3 1 Cor. ix, 22.
4 1 Petr. iii, 15.

solis internis, uti loquuntur, rationibus, cuiuspiam libri origo, integritas, auctoritas diiudicata emergant. Contra perspicuum est, in quaestionibus rei historicae, cuiusmodi origo et conservatio librorum, historiae testimonia valere prae ceteris, eaque esse quam studiosissime et conquirenda et excutienda: illas vero rationes internas plerumque non esse tanti, ut in causam, nisi ad quamdam confirmationem, possint advocari. Secus si fiat, magna profecto consequentur incommoda. Nam hostibus religionis plus confidentiae futurum est ut sacrorum authenticitatem Librorum impetant et discerpant: illud ipsum quod extollunt genus criticae sublimioris, eo demum recidet, ut suum quisque studium praeiudicatamque opinionem interpretando sectentur: inde neque Scripturis quaesitum lumen accedet, neque ulla doctrinae oritura utilitas est sed certa illa patebit erroris nota, quae est varietas et dissimilitudo sentiendi, ut iam ipsi sunt documento huiusce novae principes disciplinae: inde etiam, quia plerique infecti sunt vanae philosophiae et rationalismi placitis ideo prophetias, miracula, cetera quaecumque naturae ordinem superent, ex sacris Libris dimovere non verebuntur. Congrediendum secundo loco cum iis, qui suâ physicorum scientia abusi, sacros Libros omnibus vestigiis indagant, unde auctoribus inscitiam rerum talium opponant, scripta ipsa vituperent. Quae quidem insimulationes quum res attingant sensibus obiectas, eo periculosiores accidunt, manantes in vulgus, maxime in deditam litteris iuventutem; quae, semel reverentiam divinae revelationis in uno aliquo capite exuerit, facile in omnibus omnem eius fidem est dimissura. Nimium sane constat, de natura doctrinam, quantum ad percipiendam summi Artificis gloriam in procreatis rebus impressam aptissima est, modo sit convenienter proposita, tantum posse ad elementa sanae philosophiae evellenda corrumpendosque mores, teneris animis perverse infusam. Quapropter Scripturae sacrae doctori cognitio naturalium rerum bono erit subsidio, quo huius quoque modi captiones in divinos Libros instructas facilius detegat et refellat. Nulla quidem theologum inter et physicum vera dissensio intercesserit, dum suis uterque finibus se contineant, id caventes, secundum S. Augustini monitum, "ne aliquid

temere et incognitum pro cognito asserant."[1] Sin tamen dissenserint, quemadmodum se gerat theologus, summatim est regula ab eodem oblata: "Quidquid, inquit, ipsi de natura rerum veracibus documentis demonstrare potuerint, ostendamus nostris Litteris non esse contrarium; quidquid autem de quibuslibet suis voluminibus his nostris Litteris, idest catholicae fidei, contrarium protulerint, aut aliqua etiam facultate ostendamus, aut nulla dubitatione credamus esse falsissimum."[2] De cuius aequitate regulae in consideratione sit primum, scriptores sacros, seu verius "Spiritum Dei, qui per ipsos loquebatur, noluisse ista (videlicet intimam adspectabilium rerum constitutionem) docere homines, nulli saluti profutura:"[3] quare eos, potius quam explorationem naturae recta persequantur, res ipsas aliquando describere et tractare aut quodam translationis modo, aut sicut communis sermo per ea ferebat tempora, hodieque de multis fert rebus in quotidiana vita, ipsos inter homines scientissimos. Vulgari autem sermone quum ea primo proprieque efferantur quae cadant sub sensus, non dissimiliter scriptor sacer (monuitque et Doctor Angelicus) "ea secutus est, quae sensibiliter apparent,"[4] seu quae Deus ipse, homines alloquens, ad eorum captum significavit humano more. Quod vero defensio Scripturae sanctae agenda strenue est, non ex eo omnes aeque sententiae tuendae sunt, quas singuli Patres aut qui deinceps interpretes in eadem declaranda ediderint: qui, prout erant opiniones aetatis, in locis edisserendis ubi physica aguntur, fortasse non ita semper iudicaverunt ex veritate, ut quaedam posuerint, quae nunc minus probentur. Quocirca studiose dignoscendum in illorum interpretationibus, quaenam reapse tradant tamquam spectantia ad fidem aut cum ea maxime copulata, quaenam unanimi tradant consensu; namque "in his quae de necessitate fidei non sunt, licuit Sanctis diversimode opinari, sicut et nobis," ut est S. Thomae sententia.[5] Qui et alio loco prudentissime habet:

1 *In Gen. op. imperf.* ix, 30.
2 *De Gen. ad litt.* i, 21, 41.
3 S. Aug. *ib.* ii, 9, 20.
4 *Summa theol.* p. 1. q. lxx, a. 1 ad 3.
5 *In Sent.* ii, dist. ii, q. 1, a. 3.

"Mihi videtur tutius esse, huiusmodi, quae philosophi communiter senserunt, et nostrae fidei non repugnant, nec sic esse asserenda ut dogmata fidei, etsi aliquando sub nomine philosophorum introducantur, nec sic esse neganda tamquam fidei contraria, ne sapientibus huius mundi occasio contemnendi doctrinam fidei preabeatur."[1] Sane, quamquam ea, quae speculatores naturae certis argumentis certa iam esse affirmarint, interpres ostendere debet nihil Scripturis recte explicatis obsistere, ipsum tamen ne fugiat, factum quandoque esse, ut certa quaedam ab illis tradita, postea in dubitationem adducta sint et repudiata. Quod si physicorum scriptores terminos disciplinae suae transgressi, in provinciam philosophorum perversitate opinionum invadant, eas interpres theologus philosophis mittat refutandas. Haec ipsa deinde ad cognatas disciplinas, ad historiam praesertim, iuvabit transferri. Dolendum enim, multos esse qui antiquitatis monumenta, gentium mores et instituta, similiumque rerum testimonia magnis ii quidem laboribus perscrutentur et proferant, sed eo saepius consilio, ut erroris labes in sacris Libris deprehendant, ex quo illorum auctoritas usquequaque infirmetur et nudet. Idque nonnulli et nimis infesto animo faciunt nec satis aequo iudicio ; qui sic dant profanis libris et documentis memoriae priscae, perinde ut nulla eis ne suspicio quidem erroris possit subesse, libris vero Scripturae sacrae, ex opinata tantum erroris specie, neque eâ probe discussa, vel parem abnuunt fidem. Fieri quidem potest, ut quaedam librariis in codicibus describendis minus recte exciderint ; quod considerate indicandum est, nec facile admittendum, nisi quibus locis rite sit demonstratum : fieri etiam potest, ut germana alicuius loci sententia permaneat anceps ; cui enodandae multum afferent optimae interpretandi regulae : at nefas omnino fuerit, aut inspirationem ad aliquas tantum sacrae Scripturae partes coangustare, aut concedere sacrum ipsum errasse auctorem. Nec enim toleranda est eorum ratio, qui ex istis difficultatibus sese expediunt, id nimirum dare non dubitantes, inspirationem divinam ad res

1 *Opusc.* x.

fidei morumque, nihil praeterea, petinere, eo quod falso arbitrentur, de veritate sententiarum quum agitur, non adeo exquirendum quaenam dixterit Deus, ut non magis perpendatur quam ob causam ea dixerit. Etenim libri omnes atque integri, quos Ecclesia tamquam sacros et canonicos recipit, cum omnibus suis partibus, Spiritu Sancto dictante, conscripti sunt: tantum vero abest ut divinae inspirationi error ullus subesse possit, ut ea per se ipsa, non modo errorem excludat omnem, sed tam necessario excludat et respuat, quam necessarium est, Deum, summam Veritatem, nullius omnino erroris auctorem esse. Haec est antiqua et constans fides Ecclesiae, solemni etiam sententia in Conciliis definita Florentino et Tridentino; confirmata denique atque expressius declarata in Concilio Vaticano, a quo absolute edictum: *Veteris et novi Testamenti libri integri cum omnibus suis partibus, prout in eiusdem Concilii* (Tridentini) *decreta recensentur, et in veteri vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet non ideo quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea quod Spiritu Sancto inspirante conscripti, Deum habent auctorem.*[1] Quare nihil admodum refert, Spiritum Sanctum assumpsisse homines tamquam instrumenta ad scribendum, quasi, non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse juberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent: secus, non ipse esset auctor sacrae Scripturae universae. Hoc ratum semper habuere Ss. Patres: "Itaque, ait Augustinus, quum illi scripserunt quae ille ostendit et dixit, nequaquam dicendum est, quod ipse non scripserit: quandoquidem membra eius id operata sunt, quod dictante capite cognoverunt:[2]" pronunciatque S. Gregorius M.: "Quis haec scripserit, valde supervacanee quaeritur, quum

1 *Sess.* iii, c. ii, *de revel.*
2 *De consensu Evangel.* l, i, c. 35.

tamen auctor libri Spiritus Sanctus fideliter credatur. Ipse igitur haec scripsit qui scribenda dictavit: ipse scripsit qui et in illius opere inspirator extitit.[1]" Consequitur, ut qui in locis authenticis Librorum sacrorum quidpiam falsi contineri posse existiment, ii profecto aut catholicam divinae inspirationis notionem pervertant, aut Deum ipsum erroris faciant auctorem. Atque adeo Patribus omnibus et Doctoribus persuasissimum fuit, divinas Litteras, quales ab hagiographis editae sunt, ab omni omnino errore esse immunes, ut propterea non pauca illa, quae contrarii aliquid vel dissimile viderentur afferre (eademque fere sunt quae nomine novae scientiae nunc obiiciunt), non subtiliter minus quam religiose componere inter se et conciliare studuerint; professi unanimes, Libros eos et integros et per partes a divino aeque esse afflatu, Deumque ipsum per sacros auctores elocutum nihil admodum a veritate alienum ponere potuisse. Ea valeant universe quae idem Augustinus ad Hieronymum scripsit: "Ego enim fateor caritati tuae, solis eis Scripturarum libris qui iam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorum scribendo aliquid errasse firmissime credam. Ac si aliquid in eis offendero litteris quod videatur contrarium veritati, nihil aliud quam vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minime intellexisse non ambigam."[2]

At vero omni graviorum artium instrumento pro sanctitate Bibliorum plene perfecteque contendere, multo id maius est, quam ut a sola interpretum et theologorum sollertia aequum sit expectari. Eodem optandum est conspirent et connitantur illi etiam ex catholicis viris, qui ab externis doctrinis aliquam sint nominis auctoritatem adepti. Horum sane ingeniorum ornatus, si nunquam antea, ne nunc quidem, Dei beneficio, Ecclesiae deest; atque utinam, eo amplius in fidei subsidium augescat. Nihil enim magis oportere ducimus, quam ut plures validioresque nanciscatur veritas propugnatores, quam sentiant adversarios; neque res ulla est quae magis persuadere

1 *Praef. in Iob*, n. 2.
2 *Epistola* lxxxii, 1, *et crebrius alibi.*

vulgo possit obsequium veritatis, quam si eam liberrime profiteantur qui in laudata aliqua praestent facultate. Quin facile etiam cessura est obtrectatorum invidia, aut certe non ita petulanter iam traducere illi audebunt inimicam scientiae, fidem, quum viderint a viris scientiae laude nobilibus summum fidei honorem reverentiamque adhiberi. Quoniam igitur tantum ii possunt religioni importare commodi, quibus cum catholicae professionis gratia felicem indolem ingenii benignum Numen impertiit, ideo in hac acerrima agitatione studiorum quae Scripturas quoquo modo attingunt, aptum sibi quisque eligant studii genus, in quo aliquando excellentes, obiecta in illas improbae scientiae tela, non sine gloria, repellant. Quo loco gratum est illud pro merito comprobare nonnullorum catholicorum consilium, qui ut viris doctioribus suppetere possit unde huiusmodi studia omni adiumentorum copia pertractent et provehant, coactis societatibus, largiter pecunias solent conferre. Optima sane et peropportuna temporibus pecuniae collocandae ratio. Quo enim catholicis minus praesidii in sua studia sperare licet publice, eo promptiorem effusioremque patere docet privatorum liberalitatem; ut quibus a Deo aucti sunt divitiis, eas ad tutandum revelateae ipsius doctrinae thesaurum velint convertere. Tales autem labores ut ad rem biblicam vere proficiant, insistant eruditi in iis tamquam principiis,quae supra a Nobis praefinita sunt; fideliterque teneant, Deum, conditorem rectoremque rerum omnium, eumdem esse Scripturarum auctorem: nihil propterea ex rerum natura, nihil ex historiae monumentis colligi posse quod cum Scripturis revera pugnet. Si quid ergo tale videatur, id sedulo submovendum, tum adhibito prudenti theologorum et interpretum iudicio, quidnam verius verisimiliusve habeat Scripturae locus, de quo disceptetur, tum diligentius expensa argumentorum vi,quae contra adducantur. Neque ideo cessandum, si qua in contrarium species etiam tum resideat; nam, quoniam verum vero adversari haudquaquam potest, certum sit aut in sacrorum interpretationem verborum, aut in alteram disputationis partem errorem incurrisse: neutrum vero si necdum satis appareat cunctandum interea de sententia. Permulta enim ex omni doctrinarum

genere sunt diu multumque contra Scripturam iactata, quae nunc utpote inania, penitus obsolevere : item non pauca de quibusdam Scripturae locis (non proprie ad fidei morumque pertinentibus regulam) sunt quondam interpretando proposita, in quibus rectius postea vidit acrior quaedam investigatio. Nempe opinionum commenta delet dies ; sed "veritas manet et invelescit in aeternum." [1] Quare, sicut nemo sibi arrogaverit ut omnem recte intelligat Scripturam, in qua se ipse plura nescire quam scire fassus et Augustinus, [2] ita, si quid inciderit difficilius quam explicari possit, quisque eam sumet cautionem temperationemque eiusdem Doctoris: "Melius est vel premi incognitis sed utilibus signis, quam inutiliter ea interpretando, a iugo servitutis eductam cervicem laqueis erroris inserere." [3] Consilia et iussa Nostra si probe verecundeque erunt secuti qui subsidiaria haec studia profitentur, si et scribendo et docendo studiorum fructus dirigant ad hostes veritatis redarguendos, ad fidei damna in iuventute praecavenda, tum demum laetari poterunt dignâ se opera sacris Litteris inservire, eamque rei catholicae opem afferre, qualem de filiorum pietate et doctrinis iure sibi Ecclesia pollicetur.

Haec sunt, Venerabiles Fratres, quae de studiis Scripturae sacrae pro opportunitate monenda et praecipienda, aspirante Deo, censuimus. Iam sit vestrum curare, ut qua par est religione custodiantur et observentur: sic ut debita Deo gratia, de communicatis humano generi eloquiis sapientiae suae, testatius eniteat, optataeque utilitates redundent, maxime ad sacrae iuventutis institutionem, quae tanta est cura Nostra et spes Ecclesiae. Auctoritate nimirum et hortatione date alacres operam, ut in Seminariis, atque in Academiis quae parent ditioni vestrae, haec studia iusto in honore consistant vigeantque. Integre feliciterque vigeant, moderatrice Ecclesia, secundum saluberrima documenta et exempla Ss. Patrum laudatamque maiorum consuetudinem: atque talia ex temporum cursu incrementa accipiant quae

1 III. Esdr. 4, 38.
2 Ad Ianuar. *ep.* lv. 21.
3 *De doctr. chr.* iii, 9, 18.

vere sint in praesidium et gloriam catholicae veritatis, natae divinitus ad perennem populorem salutem. Omnes denique alumnos et administros Ecclesiae paterna caritate admonemus, ut ad sacras Litterae adeant summo semper affectu reverentiae et pietatis: nequaquam enim ipsarum intelligentia salutariter ut opus est patere potest, nisi remotâ scientiae *terrenae* arrogantia, studioque sancte excitato eius *quae desursum est* sapientiae. Cuius in disciplinam semel admissa mens, atque inde illustrata et roborata, mire valebit ut etiam humanae scientiae quae sunt fraudes dignoscat et vitet, qui sunt solidi fructus percipiat et ad aeterna referat: inde potissime exardescens animus, ad emolumenta virtutis et divini amoris spiritu vehementiore contendet: *Beati qui scrutantur testimonia eius, in toto corde exquirunt eum.*[1]

Iam divini auxilii spe freti et pastorali studia vestro confisi, Apostolicam benedictionem, caelestium munerum auspicem Nostraeque singularis benevolentiae testem, vobis omnibus, universoque Clero et popula singulis concredito, peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XVIII novembris anno MDCCCXCIII, Pontificatus Nostri sextodecimo.

LEO PP. XIII.

THE ENCYCLICAL "PROVIDENTISSIMUS DEUS"

AND THE PROFESSORS OF SACRED SCRIPTURE IN OUR SEMINARIES.

I.

THE last Encyclical of Leo XIII. directs attention to the study of the Sacred Scriptures. The Holy Father addresses himself primarily to the clergy, and in particular to the professors of Exegesis in the theological schools. "Optamus et cupimus," he says, "ut . . . illi potissime, quos divina gratia in sacrum ordinem vocavit, majorem in

1 Ps. xviii, 2.

dies diligentiam industriamque iis (*i. e.* S. Scripturis) legendis, meditandis, explanandis, quod aequissimum est, impendant." He points out, on the one hand, the utility of this study, and, on the other, the danger and loss, intellectually and morally, of its neglect. In strong and complete outline he sketches the historical development of biblical studies in the Church, and then proceeds to lay down definite principles and rules to be observed iu teaching the Sacred Science in seminaries where students are trained for the Christian ministry.

It may be asked: Has there existed hitherto no provision in our theological curriculum for the systematic study of the Holy Scriptures? If so, what new thing does the Encyclical enjoin?

The Encyclical "Providentissimus Deus" enjoins no new duty, but new reasons for an old and presently urgent duty. If the study of the Sacred Scriptures has ever been of primary importance as one of the two mainstays of Catholic doctrine, it claims for the time exceptional attention.

There are reasons for this, some arising from within and some from without the Church, which must be briefly touched upon, in order that the full significance of the recent pontifical document may be understood.

II.

The position of the Bible in the economy of divine revelation is plain in the light of its history. As an element of appeal to the religious convictions of mankind, it belongs to the highest order; but it does not hold the first place. All but its prophecies are a written record of truths and facts, laws and precepts given and known to man previous to and independently of their commemoration in tablet or volume. How far the accidents, which impair the integrity of all such records, and cast a doubt upon their authenticity, have affected the Sacred Scriptures is evident from the divergent and often antagonistic readings and creeds to which they have given rise. If the medium of writing was intended to communicate to man truths, which his mind could not attain

in other ways, and if assent to these truths was to be a condition to the accomplishment of an end, without which man was a failure for which he himself must bear the penalty, then it stands to reason that so important a document should speak to us in unmistakably clear terms, at least as to the essential meaning of its precepts. Yet this not only is not the fact, but it is an impossibility, considering that the language of the Bible lacks intrinsic adaptability to the changes of time and character, which make it valuable to each successive generation only so far as it is capable of exact translation. We do not, of course, mean to insinuate that its principles and lessons are not sure and true, but to make their infallible truth a certain sign to changeable man, they need for their interpretation a living, directing influence, equally universal in authority and equally accessible to every age and nation. With such a living voice to elucidate the obscurities, the apparent inconsistencies and contradictions of the Sacred Books, and to bring them into harmony with the faith in which our forefathers lived peacefully and died approved in the Lord, the Bible admirably fulfils its purpose of silent witness to the truth. As an accessory and confimatory source of revelation the literal text of the Bible permits a wider sense than private interpretation would allow it; whilst its very obscurity gives scope to individual devotion, in the reflection on God's manifold relations to man, in which exercise of the soul the mind is checked, by defined doctrine, from following the vagaries of self-love, or the tendency of mere speculation. No, God could never have intended man to be primarily guided by a criterion, which necessarily depends for its completeness on some living intelligence, and which is subject to the thousand vicissitudes of a purely material instrument.

What we have said, without depreciation of the secondary position of the Sacred Text as a channel of divine truth, is intended to show whence the danger of a neglect of its study arises in the case of Catholics. The Bible is the voice of God committed to writing. It is one of the ways in which the living voice of God reaches us, but not the only way, nor

by itself, the most reliable one. If truth, in order to be truth, must needs be infallible, then we may look to the Church, which Christ established as the authoritative school of that truth, as infallible. In its teaching we feel secure, all the more when we know that the written record, religiously preserved by many peoples through many ages, echoes that teaching. The study of the Sacred Scriptures, therefore, placed in the front rank of studies in the theological curriculum, has never been considered as of that exclusive importance which those attach to it who make the Bible the sole source and rule of their faith. In the Catholic system a well-authenticated tradition guarded by the divinely ruled High Priests who are the successors of St. Peter, ranks on equal terms with the Sacred Scriptures.

But peculiar circumstances give to the study of the Bible, as an occasion for doctrinal and moral revival, particular prominence and importance. These circumstances may be reduced to four heads. First, there is a gradual and general weakening of the principle of authority, as distinguished from the purely democratic system of rule by the majority. This fact, whilst it has made the declaration of papal infallibility both opportune and necessary in our times, has also lessened respect for the rulings of the individual representatives of authority. In such cases it is natural to lay more than ordinary stress upon the written law, both as a justification of right rule, and as a defence against personal grievance. A second factor which operates to give exceptional importance to the study of the Sacred Scriptures is a lowering of the estimate of tradition, when it lacks the evidence of tangible or documentary proof. As an historical monument the Bible can hold its own against the intellectual iconoclasm of those who have no respect for what has been, except in so far as it still is. If men refuse to accept tradition in general, we have all the more reason to hold on to the records which establish not only a claim to supernatural inspiration, but show a clear title of greater antiquity, as a whole, than any history of individual nations or races. The third circumstance compelling special attention to the study of the

Bible is the constantly growing intercourse of Catholics with religious minded non-Catholics who, amid the weird forebodings of social dissolution through general skepticism, seek in the Bible convincing reason for that obedience and reverence which is the sole guarantee of order, and which promoted among their forefathers personal happiness, domestic peace and national prosperity. Thus the study of the Bible, among what might be called evangelical Christians outside of the Catholic Church, has been cultivated of recent years with more zeal and attention to detail, if not to a larger degree, than formerly. Protestant biblical literature gives ample evidence of this activity. Herein lies a further reason for arousing Catholic teachers to a similar pursuit; for, although we might be no less sure of our religious faith without the Bible, we cannot ignore the principle of charity which urges us to give unto all a reason for the faith which is in us. If we would speak intelligibly and with no prejudice hindering our voice from reaching the heart of our non-Catholic brethren, we must meet them with a language familiar to their religious sense, and whose tones they implicitly trust as those of an instrument attuned to a heavenly harmony.

But while the religious mind clings to the Sacred Scriptures as an argument and stronghold against moral and intellectual anarchy, the opposition seeks out that same citadel for its attacks. Rationalism makes use of every weapon at its command to inveigh against the consistency, antiquity and truthfulness of the Sacred Text. History and science, sophistry, invention and ridicule are made to serve the cause of destruction, in a way never so rampant before. Under these circumstances it behooves the Catholic teacher and apologist to assume similar weapons in defence of the grand edifice of Catholic doctrine, reared under the inspiration of God to be a defence of truth. And this fact furnishes the most powerful reason for cultivating a thorough study of the Sacred Text.

To such purpose the Holy Father enlarges upon the requirements for the proper teaching of Sacred Scripture in

our seminaries, and outlines the method of inculcating this presently all important science upon the minds of candidates of the holy ministry, who are to lead in the warfare threatening the religion of Christ. "Qui sacrarum Scripturarum testimoniis roboratus est, is est propugnaculum Christi."—*Hieron.*

III.

The duties exacted, under present circumstances, of the professor of Sacred Scriptures are of such a nature as to require a rare combination of talent and devotedness. "Nothing," to use the words of the Sovereign Pontiff, "is more important than the right choice of teachers in this department."[1] They are to be possessed of a marked love for the reading of the Sacred Text and thoroughly familiar with its sentiments and history. Nor this alone. They are to be men of general culture, well informed and rightly balanced minds that can judge properly of the meaning and bearing of the incidents and principles set forth in the Bible, so as to apply them to things present and practical. This practical view the Holy Father insists upon with a singular emphasis. Hence he suggests that the professor make choice of certain portions of the Sacred Text for his explanations rather than seek to cover the entire ground, which could be done only superficially in the time ordinarily allowed for this discipline in the ecclesiastical curriculum. The object is to create a taste for the study of the Bible, to indicate a right system of pursuing it, and to make the student familiar with the reliable sources in literature whence he may draw aid for completely mastering the wondrous stores of knowledge and moral strength contained in the Sacred Writings.

The Council of Baltimore[2] gives some directions for forming a plan of studies in Sacred Scripture. According to it, ecclesiastical students are to attend a class of "Introduction,"

1 Cf. Encyclic. passus incipiens *Itaque ea prima sit,* etc.
2 Conc. Plen. Balt. III n. 171.

in which the authenticity and canonical authority of the different books is to be examined, and the hermeneutical rules for right interpretation of the text are to be mastered. The purpose to be kept in view is to equip the mind of the students with certain preparatory knowledge for the reading of the Bible itself, and to open their sense to the perception of those treasures which the priest may utilize in his ministry as religious teacher, preacher and catechist. The Council likewise suggests the teaching of at least one year's Hebrew, as an almost essential requisite for the intelligent study of the Bible.

But Leo XIII goes much farther. He desires that not only students of exceptional talent be selected by the professors to become specialists in biblical science, and that after having finished their regular course in theology they be given further opportunity for such studies under able masters, but he would have scriptural studies as a whole assume a more critical character, though withal practical. Indeed, he warns against that excessive pursuit of the science purely as such, which spends the energies and resources of the studious mind in wrangling about details of no moment. "Propterea cum studio perpendendi quid ipsa verba valeant, quid consecutio verbo um valet, quid locorum similitudo aut talia caetera, externa quoque appositae eruditionis illustratio societur; *cauto tamen, ne istiusmodi quaestionibus plus temporis tribuatur et operae quam pernoscendis divinis Libris, neve corrogata multiplex rerum cognitio mentibus juvenum plus incommodi afferat quam adjumenti.*"

This is surely an important restriction. Many a clever and studious youth who has attended the lectures of learned masters has gained little or nothing, because of the excess of scientific research into details. The time that can be devoted to the study of the Sacred Scripture in the seminary is far too short to allow of more than a cursory following out of ordinary text-books on "Introduction," with but a limited practice in Exegesis. In every case the professor has much to do by way of selecting and supplementing such works as may serve him for text in his class. We have, indeed

excellent manuals of "Introduction" in Latin, French and German. In English hand-books, by Catholic authors, we are deficient. As the class of "Introduction" is to be taught, if possible, before the student enters his theology course, a Latin text-book is not practicable, unless the teacher take unusual pains and have repetitions of his class several times a week. Let us see what can be done under ordinary circumstances. We assume that the Overbrook course of studies, modeled on the whole upon the plan of the Baltimore Council, offers a fair estimate of what the student may be expected to accomplish, under the American system of education. He is expected to make a course of two years' philosophy and four years' theology. In the class of logic, during the first of these six years, all his attention is claimed by the principal branch in mental philosophy, besides the supplementary classes of higher mathematics, physics, scriptural Greek, and some of the modern languages, which are almost essential for his subsequent reading in the higher sciences. The following year, with metaphysics and ethics as principal studies, he has to attend Hebrew and general introduction to Sacred Scripture. Allowing two hours a week for the latter study, there are some seventy hours, not including examinations, in which the whole field of biblical inspiration, hermeneutics proper, and the geography, the domestic, social, political and religious history, together with the result of archæological research bearing on these subjects, is to be mastered. This surely requires careful selection of topics by the professor, and the best possible use of the time with his students.

In the four succeeding years of theology the professor of exegesis might deal with select subjects, but he could never go over the entire volume of the Sacred Scriptures with any attempt at fruitful teaching. The parts which naturally suggest themselves as requiring the special attention of the theological student are Genesis, or rather the Pentateuch, and the Psalms, in the Old Testament; the Gospels and the Pauline Epistles, in the New Testament. One year given to each of these parts is barely capable of imbuing the student

with an appreciation of the value, for his ministerial work, of the inspired books, on the one hand, and with the difficulties which an endeavor of their just interpretation presents, on the other. Here, too, the little that can be done cannot be done well unless by the laborious assistance of a skillful tutor, who knows how to save his students the burden of memorizing much, and who can rivet their attention to a multitude of essential and useful facts, by an interesting method of condensing knowledge. He is, moreover, to teach his pupils the use of critical weapons against a false science and a liberal religion. And here we touch upon another important point suggested in the Encyclical.

Those who have been overanxious to observe the traditional interpretations of the old exegetes, in every case of obscure or unintelligible passages, may be induced to widen their scope of biblical intelligence and temper their criticism of those who venture to suggest other views more in harmony with now established facts of history or science, even though they may be unpopular. "Diffitendum non est religiosa quadam obscuritate sacros Libros involvi, ut ad eos, nisi aliquo viae duce, nemo ingredi possit . . . privato cuique doctori magnus patet campus, in quo, tutis vestigiis, sua interpretandi industriâ praeclare certet, Ecclesiaeque utiliter." There are many things in the sacred volume which admit of free discussion within the proper limits of orthodoxy, as well as good sense and feeling. To these the attention of the student must be called with perfect frankness, which need not in the least disarm his confidence in the inspired character of the sacred records. In all cases where the doctrine of the Church is not involved, a reasonable doubt of the correct sense of a passage must be met with considerateness on the part of the exegete, despite preconceived notions which cannot stand the test of experience or logical reason. But the perception of right reason and the estimate of experience are relative terms, and we may well be slow in committing ourselves absolutely to one sense or other, where grave men differ. A safe norm of interpretation, where defined doctrine is not in question, is the analogy of faith. And in this the writings of the Christian

Fathers and the old commentators prove a deep and reliable source of study to the biblical scholar. The fact that we do not understand a passage, or that it does not accommodate itself to our sense of fitness or probability, is certainly no argument why we should reject the interpretation of the literal sense. Often, too, the spirit of prophecy invests a passage with an allegorical character which only a familiarity with its theological or historical counterpart could make intelligible to the student. All this goes to show, what the Holy Father insists upon at some length, namely, that the opinions of the Fathers of the Church are not to be lightly set aside, but rather primarily considered in the interpretation of the Holy Scriptures.

To meet the current objections of men who seek to establish an evidence of contradiction between science and revealed religion, familiarity with the data of science is an essential condition. Not only does mere assertion of the meaning of a text have no weight with educated men, when it exhibits a lack of knowledge or respect for the assumptions, not to speak of the facts of science, but it lowers their estimate of the whole system of religious teaching and gives color to the common belief that Catholic dogma takes no account of reason. To this field too the professor of the Sacred Scriptures is, therefore, to direct the attention of his pupils in a way which gives them the confidence of knowledge.

It is evident from the desultory suggestions we have made, how very wide the field is which the theological student has to cross, in order to enable him to make proper use of his studies of the Bible. Yet it is most desirable that every opportunity be given him to go over it in all its essential features. A thorough study of the Sacred Scriptures is the very best schooling in moral and dogmatic theology. "Optabile est et necessarium ut ejusdem divinae Scripturae usus in universam theologiae influat disciplinam ejusque prope sit anima." (Encycl.) But above all, the Bible should be read, and read constantly, even whilst it is being studied in parts. "Erit igitur," says St. Augustine, "divinarum scripturaram solertissimus indagator, qui primo totas legerit notasque habuerit,

etsi nondum intellectu, tamen lectione . . . . . Prima observatio est, nosse istos libros, et si nondum ad intellectum, legendo tamen vel mandare memoriae, vel omnino incognitos non habere." (Doctr. Christ. ii, 8.) Such reading should be done systematically and under the guidance of an experienced teacher who may explain, in passing, the ordinary obscurities of passages which otherwise leave no definite impression on the mind.

We have only touched upon the subject to call attention to the important Encyclical "Providentissimus Deus" and to give notice that the theme will hereafter be taken up in the REVIEW with that attention which its great importance for our times calls for. THE EDITOR.

THE WEAK POINTS OF THE CATHOLIC PRESS.

WHAT are the salient weak points of the Catholic press in the United States to-day?

1. *Lack of standing.* Our religious papers are not official publications. They do not belong to the organism of the Church. They are not under ecclesiastical direction. They occasionally utter sentiments repugnant to the Bishops and detrimental to the *cause* which they ostensibly exist to promote. They are, in truth, business enterprises of laymen, and, on the whole, conducted more to make money than to further the chief interests of religion.

Three deplorable consequences flow from this lack of authority:

a. The clergy do nothing for the Catholic papers. That is the rule. There are exceptions to it, but they are comparatively few. The majority regard the religious press as the private property of its lay owners, which they have no duty to foster; consequently they do not write for it, they do not pay their subscription any more promptly than the average layman, and they do not urge their people to subscribe. They feel no interest in it; no obligation towards it. It does not belong to them as a body, nor to the diocese, nor to the

Church why should they work in the pulpit, or, as spiritual advisers, in the confessional, to promote the support of journals primarily conducted for the purpose of putting money into the pockets of their lay proprietors?

Take notice, if you please, that I am not criticising these clerics, nor finding fault with them. I am simply stating their reason, as I understand it, for their attitude of indifference to the Catholic press.

This deficiency of standing has lately been more or less remedied in Chicago, Providence and San Francisco, where the Bishops and some of the priests have purchased the existing Catholic papers and put them under new management. In Baltimore, too, the Cardinal Archbishop, a few other clergymen and a dozen prominent laymen purchased, about two years ago, *The Catholic Mirror*, from the Methodist banker into whose possession it had fallen, and have leased it for a term of years to its present director. In New Orleans I believe that a similar arrangement exists.

The Fathers of our national Councils long ago noticed the damage done by irresponsible and unwisely-edited journals, and, as a partial remedy, they proposed that the Bishops support one Catholic paper in every province. (Cf. Conc. Pl. Balt. III Tit. vii, 227.) But this suggestion has not been carried out. Even in some dioceses there are two or three papers struggling for existence and contending with one another disedifyingly for patronage. Lately, in a city where there was one eminently satisfactory journal, an undesired opposition paper was started, practically in defiance of ecclesiastical authority. If ecclesiastical superiors actually controlled the Catholic press, the intrusive publication would not have been founded.

b. The laity do not feel bound to sustain papers which can not be identified with the interests of the Church, and which are understood to be undertakings of private individuals. They have heard that the Holy Father desires them to support the Catholic press, but they are sure that His Holiness does not mean that they must buy every publication that puts a cross and the name "Catholic" at the head of its

editorial column. Besides they have so long associated the journal they take with the man that owns it, that they consider as odd the proposition that it lies on their conscience to give him a living or add to his wealth. And if the transaction is to rest on a purely business basis, they want the worth of their money, and not a thin sheet of stale news, old scraps, selections from foreign periodicals and bickering paragraphs offered them for the price of a first-class publication.

c. The fifty millions of our non-Catholic neighbors have less respect now for the Catholic press, the private property of unauthorized laymen than they would have if it were the recognized organ of the Church. What do they care for the statements or the arguments of Mr. John Smith? He is not the Catholic Church, nor one of its appointed spokesmen. They are not certain that he voices the sentiments of the Church, or that he correctly states its doctrine. They will not listen to him as they would to an authoritative utterance made by an official print. The result? The Catholic press to-day has less influence than it could have with the immense multitude that surrounds us, makes a lighter impression on public opinion, leads to fewer conversions. If America is ever to be made Catholic, our press will have to be vitalized with fresh power and a higher life.

2. *Poverty.* The next most fruitful weakness is lack of capital. There is not one of our papers that has sufficient money for its proper management—not one. There is not one of them that could afford the weekly expenses of—let us say—the New York *Independent* or the Chicago *N. W. Christian Advocate.* There is not one of them able to fill its pages with original matter, even at third-rate prices; they are all made up mostly of clippings—selections from the daily papers, from the magazines, from books, from English and Irish journals and—from one another.

An attempt was lately made to form a Catholic Press Syndicate. Well-known writers were offered the sum of ten dollars for feature articles, provided that ten or more papers should take them at a cost of one dollar each. But the project speedily collapsed, because enough publications could

not, or would not, give one dollar a week for about two columns of first-class new matter to pay the cost of the writing. One contributor to the enterprise got five dollars for an essay that took him three days to write. Only five journals bought it out of the seventy-five to which it was sent by the originator of the syndicate. But after it appeared, it was copied, gratis, by several of those who would not pay a dollar for its use.

There are none of our papers that pay their editors the wages of a master mechanic, to say nothing of the average salary of other professional men—possibly all but two or three of them cannot afford to. Only half a dozen of them have a satisfactory equipment of type and machinery. Not more than five of them have a fairly well-paid corps of canvassers. In all their departments—editorial, special articles, news and business—they are crippled for want of means. They have not the funds to produce a better article or to push its sale. There is not one first-class Catholic paper in the United States; not one, for instance, as good as the London *Tablet* or the New York *Christian Union*. There is not one that the twelve millions of Catholics in this country can point to as representative of the highest scholarship, the finest literary taste, and the ideal family life amongst them.

There is little profit in the Catholic newspaper business, for the field is relatively sterile, and therefore men with money, seeking remunerative investments, go elsewhere with their capital, leaving the work, as the representatives of the Church leave it, to printers with more enterprise than erudition, and less resources than either, and to other persons of limited means. Thus the Catholic press drags its slow length along, anaemic, stunted, half-starved, without force or ambition or expectation, lacking the strength to cultivate properly the immense territory that belongs to it.

3. *Want of competent editors.* To natural ability for literary work and a thorough college course—including two years of philosophy—the ideal director of a Catholic journal should have added a special course of study in theology, church history, social economy, physical science, education, American

history, etc., in order to equip him suitably for his great life-work. He should have done service on the daily press, so as to have gotten the benefit of its experience and training and have been made to live in the present age. He should have cultivated style and be able to produce solid articles acceptable to the metropolitan journals and the secular magazines. Latin he should know almost as well as English, and a smattering at least of Italian, French and German would not come amiss. At the same time his sympathies should be sufficiently broad and his editorial sense practical enough to enable him to cater to low as well as to high, to the children as well as to grown folk, to the laity as well as to the clergy, to the women as well as to the men of his motley clientele.

The late P. V. Hickey had nearly all of these qualifications. But who else has? Excluding the half dozen priest-editors, what layman now working on the Catholic press would be selected by the hierarchy as the champion of the Catholic cause in the forum of public opinion against such assailants as Huxley, Schaff and Ingersoll? If such a knight were needed to-morrow for an intellectual tourney, would one of our editors be selected? Would all of them do?

A stream will not rise higher than its source, nor, as a rule will employés be worth in the long run more than their pay. The Catholic papers are poor pay and they get poor writers. If a man engaged by any of them develops uncommon ability as a journalist, he can always make more than the salary the best of them offer by giving his services to secular literary enterprises. He might choose to practise poverty himself, but if he be married the claims of his wife and children to a home and a competence will likely call him away from the Catholic press to occupations wherein these goods are possible of attainment. They have called away some of the cleverest writers our papers have had.

Reverence is due to the gifted laymen who have sacrificed their temporal interests in pursuit of a Providential vocation on the Catholic press. But who respects a poor man? Who courts his friendship? Who invites him to table?

4. *Vagaries.* The fourth hindrance to the perfect success of the Catholic papers is their failure to respect the limits of the field of religious journalism. The press should be a help to the Church, the printed echo of the living voice of the Apostles, a coadjutor to the clergy, accepting its place and its task in the line of battle from the divinely commissioned leaders of the conflict, submissive to speak or to be silent, to adopt or reject a policy, as the hierarchy may direct. In no other way is its existence beneficial. Too often it is a detriment to Christ. It washes the family linen in public; it is prone to personal abuse; it lacks courtesy in controversy; it wrangles on matters that should not be discussed in public, and persists in carrying on disputations even after the Holy Father has commanded peace. The faithful are scandalized and non-Catholics are turned away. The place of the Catholic editor is subordinate. It is not his to initiate, nor to direct, nor to rule, nor to "force the hand" of his superiors. Some of our papers have endeavored to regulate the diocese in which they were published, and some of our writers seem determined to "boss" the Bishops and the Pope.

5. *Partisanship in politics.* A fifth source of weakness for the Catholic press as an organ of the Church, is that most of our papers have partisan political affiliations. This defect is intensified by the fact that these politico-religious journals are nearly all on one side. The Church is not Democratic with a big D, but a majority of the Catholic papers are. One result of this is that in the public mind it is taken for granted that every Catholic is a Democrat and that there is some connection between the Democratic party and the Catholic Church. This supposition does the Church injustice and puts it in a false public position. So prevalent is it even among our intelligent neighbors that the cantankerous Protestant Episcopal "Bishop of Western New York" could throw it up to the Most Rev. Delegate Apostolic. Nor is he alone in holding it as indisputable. Many Protestant preachers and all the secret *Know-Nothing* societies are re-iterating the same story. And they use every

new expression of interest in partisan Democratic affairs appearing in our publications, as fresh proof of it. Religious papers, as such, have no business to meddle with partisan politics. They should discuss opportunely fundamental politico-moral principles, and, if faith or morals or Catholic rights be in jeopardy, they should be bold for the right, regardless of parties or politicians who may be helped or hindered by their utterance. Otherwise they sacrifice the *Cause* that they exist to advocate, in order to advance, their temporal party affiliations. They have done this over and over again.

The few Republican Catholic papers are as offensive and as radical in the support of their party as are their Democratic contemporaries.

The only safe rule is not to identify the Catholic religion with any party—Democratic, Republican, Populist, Greenback, Prohibition, or Single Tax—but to tell the truth, when need is, of all and to all.

6. *Lack of solidarity* Another glaring failing of the Catholic papers is the absence of concord of opinion. It seems impossible for them all in any crisis to say the same thing. Their counsels are always divided. The critical spirit, the love of singularity, the desire to be conspicuous for independence, keep them at odds. On no question of the day do they present an unbroken front. Even in vital matters affecting the relations of Church and State or the dealings of the Catholic body with outsiders they differ, when prudence at least dictates that, if they be not all of one mind, the few should yield their peculiar views to the general welfare. For instance, even in the case of the warfare waged against the Catholic Indian Schools by Commissioner Morgan, some Catholic papers defended him while Bishop after Bishop testified that he was ruining their missions among the aborigines, and they clamorously advocated the re-election of the President who gave him his destructive authority and who, if retained in the White House himself, would have kept him in office.

Are the rulers of the Church somewhat responsible for

this lack of solidarity? If the hierarchy were to pass along to the Catholic papers a hint to take this or that attitude toward the public schools, for instance, would not their wish be taken as law? Could not a similar unanimity be had on all matters by a like means? Of course, the Bishops would have to be united themselves, to effect this alignment of our papers.

Unfortunately, as it seems to me, our prelates do not make use of the Catholic press, do not utilize the tremendous force that could be applied to public opinion by concerted action on the part of our four score journals. As an illustration of this neglect let me mention that when Mr. Morgan began his assault on the Catholic Indian Bureau a Catholic editor wrote to its reverend manager for information and guidance, so as to get ammunition and direction for the defense of that institution and to know what attitude to make his paper take towards the Commissioner of Indian Affairs and to the then administration. No answer was received. Obtaining no help from headquarters, he wrought in the dark as best he could. Throughout the whole trouble no use was made of the Catholic press by the Bureau. What the Catholic editors did for it they did of their own accord, without advice or aid from it.

7. *Improper advertisements.* The last noticeable shortcoming of the Catholic press is its willingness to accept undesirable advertisements. Too many of our papers help along the business of gin-shops, quack-medicine venders, snide jewelry dealers, real estate speculators, etc. These advertisements react injuriously on the press in divers ways—by depreciating them in the esteem of the general public, by shocking those of our non-Catholic neighbors who look upon rum as a product of the devil and who are amazed to see it have leave to be recommended by its makers through the medium of religious papers, and by discrediting them with their simple subscribers who, having been defrauded by some of their advertisers, blame them as well as the knaves directly responsible for the swindle.

Other weak points the Catholic press in the United States

has, but they are secondary, the product more or less direct of those above mentioned.

All the shortcomings of the Catholic press are traceable to lack of appreciation and want of support. If the rulers of the Church thought more of it and the people sustained it properly it would begin a new career.

L. W. REILLY.

CLERICAL STUDIES.

NINETEENTH ARTICLE.

MORAL THEOLOGY.—(IV.)

ITS IMPERFECTIONS—HOW REMEDIED.

HITHERTO we have spoken only in terms of admiration of the great system of moral doctrine which, gradually elaborated by the Catholic Church, moulded for ages the habits and life of individuals and societies, and still shows its indelible impress on those of the present day, even when they have drifted from the faith and disclaim all allegiance to Christianity. Yet we do not look upon our moral theology as perfect. No human science is perfect. In those which most satisfy and delight the mind there is always something incorrect or incomplete or needing a happier presentation. Moral theology is no exception to the general law, and we must not wonder if after the steady growth of so many centuries it still proves to some, in certain of its aspects, unsatisfactory and disappointing.

For instance, this feeling is not at all uncommon with thoughtful minds when introduced for the first time to the casuistry of the schools. Among other things they are struck painfully by the low moral level of the decisions given; sometimes, on the contrary, they are surprised at the strictness of theologians in dealing with seemingly venial delinquencies. To many the whole science, as it stands, seems to contain much that is arbitrary, or conventional, and to fit in with the facts and requirements of the moral life only in an imperfect and artificial way.

These and similar impressions deserve to be carefully considered, if only to remove what is mistaken in them, and to seek a remedy, as far as the nature of things will allow, to what proves to be founded.

To begin with the first mentioned, we may remark that the reproach of disingenuousness and laxity inflicted on the casuistry of the schools has nothing new in it. It was the great war-cry of the Jansenists two hundred years ago, nor have its echoes ceased to be heard ever since. Doctrines misstated, voluntarily or involuntarily, have often given and still give rise to such recriminations. But when all misapprehension has been removed there still remains enough to cause surprise to many; to the magistrate, for example, who cannot understand how theologians allow what he punishes; to the man of integrity, who finds practices tolerated by them which his nobler sense of things condemns; to the fervent Christian, who beholds the fundamental principles of the Gospel seemingly disregarded; occasionally to the general public, so much louder than our casuists in denunciation of certain modes of action especially unworthy.

Lack of space forbids us to adduce instances, but they will occur of themselves to most of our readers, and cannot fail to come before the uninitiated whenever they study consecutively our classical works, ancient and modern, on such subjects as: *De mendacio et aequivocatione; de promissione et juramento: de contractu ob causam turpem; de causis excusantibus a restitutione, etc., etc.*

In regard to the general question we are free to acknowledge that at certain periods, and in particular during the XVIIth century, strange doctrines were set afloat and widely propagated by a certain number of theologians, and that the scathing denunciations of Pascal, while occasionally extending too far, and unfairly concentrating all the odium on one class of theological writers, yet were, on the whole, far from undeserved. The Church herself virtually recognized it in the solemn condemnation of long lists of lax doctrines by Alexander VII and Innocent XI. "Sanctiss. D. N." is it

said in the first degree, (A. D. 1665) "audivit non sine magno animi sui moerore, complures opiniones Christianae disciplinae relaxativas, et animarum perniciem inferentes partim antiquas iterum suscitari, partim noviter prodire, et summam illam luxuriantium ingeniorum licentiam in dies magis excrescere, per quam in rebus ad conscientiam pertinentibus modus opinandi irrepsit alienus omnino ab evangelica simplicitate, sanctorumque Patrum doctrina, et quem, si pro recta regula fideles in praxi sequerentur, ingens eruptura esset Christianae vitae corruptela."

The forty-five theses which follow, the Pope declares to be "ut minimum scandalosae," strictly forbidding them to be taught, held or carried into practice.

The depurating process, continued by Innocent XI, gives us, in the year 1679, a new list of sixty-five theses still more deserving, if possible, of pontifical censure. When we read them at the present day,[1] we stand amazed and abashed that such doctrines should have ever found their way into works written for the guidance of a Christian people, and that so many of them should have been originated by good and gifted men, or should even have won their assent. But a closer consideration of the circumstances accounts for it all; and at the same time conveys a lesson of abiding interest which it may not be amiss to gather in passing.

Two things principally seem to have given rise to and developed this laxity of moral doctrines among its supporters; on the one side a wish to make religion more acceptable to all; on the other, a habit of following out blindly logical deductions, regardless of what they led to. In connection with the first, we have to remember that the law of nature and of the Gospel finds men very unequally fitted to accomplish it. What one can do without effort another finds almost beyond his strength. Circumstances also make certain duties easy to some and seemingly impossible to others. And then, in the lives of peoples as of individuals, there are periods of

1 They may be found (besides the Bullarium) in Viva: *Theses damnatae.* Denziger, *Enchiridion*, and in various modern manuals of moral theology.

vigor and periods of weakness. Yet the law is meant equally for all times and for all men. The consequence is that, as an imperative rule, it has to be kept at a pretty low level. There are heroes among men, but the average man is not of heroic build, and so the law has to be adapted to his stature. In the early Church, when Christians were few and secluded in a great measure from the world, the standard of Christian life was high; but as their numbers increased, and chiefly when whole cities and nations offered to embrace the faith, they had to be admitted on easier terms. Still more lenient, in many respects, were the conditions made to the barbarians, the object of the Church being to accommodate herself, so far as was possible without any sacrifice of principle, to the requirements of her rude and uncultured children. Those of the XVIth and XVIIth centuries were highly refined on the contrary, strong in the faith, but with strong passions too, while their energies, weakened by the general softness of the age or by personal indulgence, were often barely equal to the lowest admissible standard of obligation. Hence the natural wish of casuists, daily appealed to by confessors in distress, to make duty as easy as possible, with the unavoidable consequence of sacrificing occasionally what should never have been given up.

The theological methods of the period lent themselves admirably to the process of self-deceit. Argument from analogy, for instance, constantly and rightly used in moral theology, led on by imperceptible degrees to the most objectionable conclusions. Thus, because it was held lawful to imperil or even to do away with the life of the unjust aggressor of one's own life or fortune, the same right was gradually extended in regard to the slanderer, on the plea that character was more precious than wealth;—to the unjust accuser, witness or judge, when there was no other means of escape;[1] to the thief who carried off a small sum of money[2].

1 Licet interficere falsum accusatorem, falsos testes, aut etiam judicem a quo iniqua certa imminet sententia, si alia via non potest innocens damnum evitare. (Alex. VII, damn. prop. 18.)

2 Regulariter possem occidere furem pro conservatione unius aurei. (Innoc. XI, damn. prop. 31.)

In the same way, by following out logically certain general principles incautiously admitted without restriction, casuists were betrayed into consequences utterly repugnant to the moral sense. This happened especially in connection with the theories of probabilism widely diffused just at that time. To their injudicious use the historian of moral doctrines cannot fail to trace back most of the lax positions condemned by the Church. Like so many other theories which ultimately prevail, probabilism was very slow to assume its proper shape and settle down on its true foundations. It came forth, not as a discovery in morals, nor as a new conception of human duty, but rather as a way of accounting for what men had been conscientiously doing hitherto, and what it would be reasonable at all times to expect from them. This, at least, was the principle underlying the adhesion given to it by the bulk of its followers. Unfortunately the rules laid down and the reasons given in support of them led directly to the most objectionable consequences, of which many professional casuists were only too ready to avail themselves. But the great majority seem to have adopted them as a matter of logical consistency. Once the principle was laid down as belonging to the nature of things, that no doubt could give rise to a duty, or that no law the existence of which could reasonably be questioned, might not also be reasonably neglected, there could be no reason or room for exceptions. And so the rule was applied indiscriminately to all manner of duties—to truth, to justice, to the sacraments, as well as to human enactments, to the "dubia facti" as well as to the "dubia juris." What else could be done? To stop short in the course of logical deduction would have led to questioning the principles; and if the "principles," vigorously assailed already by the opposite school, had eventually to go, what was to become of probabilism itself and of the easing of consciences to which it had so admirably lent itself? And so they held on to their conclusions, expanding them more and more, until they were driven from them by the censures of the Church.

As a mental process there was nothing new in this. In

matters of knowledge as well as of conduct, principles are often admitted not on the strength of their wisdom, but as a plausible way of accounting for or justifying facts, and they hold their ground until the inadmissible consequences to which they lead reveal their unsoundness. All right conduct rests on principles, but the difficulty is to discern and formulate them with perfect accuracy. Almost all the errors of political, economic and social science are the logical consequence of principles extremely plausible, unquestionable, it may be, in themselves. Only common sense and experience show with what limitations they have to be accepted. Ethical principles have similar tests and counterpoises, as we shall see, and it is because our over-indulgent casuists failed to apply them that they were betrayed into propounding such regrettable rules of conduct.

The sequel of their history is known to all theological students. Compelled on the one side by the pontifical censure to retreat from their more advanced positions, they were hotly pursued on the other by the stricter theology which they had stirred up against them from the beginning, and the two schools, the rigid and the indulgent, continued to flourish side by side through the last and earlier part of the present century. In St. Liguori they met and blended in such happy proportions, that his decisions, commonly followed by subsequent writers, may be looked upon as the type and rule of modern casuistry.

But it is just against this very rule that objections are raised at the present day, on the plea of its being in many particulars beneath the requirements of Christian feeling, of public opinion, and even of the civil law.

Now the difficulty seems to us to originate in a total misapprehension of what casuistry aims at, and is really meant for. Its object is in no wise to establish an ideal, but simply to determine a minimum of duty. The moralist holds up ideals to which a man and a Christian may, and in some sense, should aspire: the casuist considers only to what he is strictly bound. His whole concern is to establish the "scientia liciti et illiciti." He is in morals what the writer

on criminal law is in jurisprudence. The latter may be the most noble-minded and best of men, but, as a criminalist, he has to deal, not with high aims and generous actions, but with crimes, trespasses and misdemeanors. Unscrupulous men, whose only care is to escape the grip of the law, may appeal to his knowledge or consult his books, but neither were ever meant to encourage or benefit such people. In the same way the casuist goes over the whole field of human duty, weighing and measuring each of its elements, and confining them within the narrowest limits. Low-minded, ungenerous souls, ever seeking to serve God on the easiest terms, may follow on his footsteps and avail themselves of his leniency to settle down on a low level of life. They may even learn from him the art of sailing as close as possible to the wind without floundering; in other words, of paring down duties to the barest margin and of raising doubts where conscience knows none, as a dishonest lawyer raises technical points to dispense a client from paying his debts. But the purpose of the casuist is foreign to such ends. He thinks of the number of struggling souls, willing in the spirit but weak in the flesh, encompassed with difficulties yet striving to keep the kingdom of God and His justice uppermost in their aims and in their lives. And if he be a confessor, every day he has to do with cases of personal difficulty of which the general public has not the slightest suspicion, and where nothing short of a heroic strain can secure faithfulness to what most people accomplish almost without an effort. Who in such circumstances would not aspire to bring the law within the reach of these struggling souls and make it possible for them to hang on to God at least by their essential obligations? True, such lives are far removed from the Christian ideal. But will greater strictness bring them nearer to it? The Jansenists tried it, with the general result of lifting up a few to a high degree of self-righteousness and allowing the vast majority of their followers to drift into a total neglect of the established means of grace, and finally to lose their hold on the faith.

Thus then casuistry, as limiting human obligations, is a

most useful function of moral science, but only one of its many functions. The confessor turns to it as a spiritual physician or as a judge, but not as a moral guide. In this last capacity his duty is ever to point to what is higher; ever to encourage souls to what is purest and noblest. In the meantime he has to stand beside them, and when he fails to win them to what is best, he has still reason to rejoice if he keep them from the worst. The magistrate may sometimes find fault with his decisions, but it is only in his official capacity or from a forensic standpoint. Appealed to as an observer of human nature and as a man, he will ordinarily be in agreement with him, and be ready, even as a judge, to strain a point of law in order to show mercy to such as deserve it. The strain put on by casuists is occasionally great indeed, and seems at first sight to justify the definition of their practice as "the art of cheating consciences and quibbling with God;" but closer observation ordinarily corrects the impression. It is in fact a maxim of canon law that burdensome enactments have to be kept within the narrowest limits: *odiosa sunt restringenda;* and this may occasionally require what will look like disingenuous fencing. Indeed, it is only by a process of interpretation which in other matters would be dishonest, that many laws of the Church, no longer suited to the times yet never abrogated, have been practically set aside. A similar process may be occasionally necessary to harmonize the imperfect formulas of the natural or divine law with the practical requirements of life. The old Roman Jurisprudence and the Common Law of England are full of such subtleties which shock only the uninitiated. The practice, we confess, is full of danger, and only those can escape it who are ever alive to the inner promptings of the moral faculty and whose whole souls are attuned to the ethical traditions of the Catholic Church.

Neither can the casuist afford to neglect the warnings of the public conscience. What it condemns he can scarce at any time safely allow; Christian righteousness cannot sink beneath secular morality. This is a wide-reaching principle

not always sufficiently kept in view. Casuists who work out their problems on abstract principles are not unfrequently betrayed into concessions which the popular conscience condemns: yet the social verdict is a safer guide in all that concerns human interests, representing, as it does, a general estimate born of daily experience. But it must be the common judgment, not that of a few whose personal interests may lead them to exaggerate their rights, especially when sanctioned by law.

Still less should the casuist be bound, in laying down his lines, by the higher law of honor. For honor is one thing and conscience another. Honor varies considerably with times and places; morality is invariable, as based on the nature of things. Honor has its special laws and exigencies for each class of society; morality is the same for all. Honor adopts and adds great additional power to certain moral duties, but ignores many others. It extends on the other hand its sanctions to some of the higher elements of social life which the moral rule may commend, but by no means enjoins. Hence the casuist, as such, has no more to do with it than the judge on the bench. But as a pastor or guide of souls, it is part of his duty to raise them up to the highest attainable level of principle and conduct. In the life of a true Christian there should be no room for what is mean or unworthy, any more than for what is sinful. He should be as truthful, as reliable, as high-minded as the very best of those among whom he moves, and the religious training which does not lead him to that end or in that direction is essentially defective. In fact for such as have been habituated to dwell in that higher sphere and breathe its purer air, there is no more need for ordinary casuistry than there is for the distinctions of criminal law for the man of pure life and generous aspirations. A few fundamental, obvious principles suffice to guide the action of one and the other; or if casuistry there be, it is the nobler casuistry of honor or of the Gospel.

Here is a new section which might be added with advantage to our manuals of Theology,—the casuistry of the higher Christian life. Its elements exist, but scattered

through the Bible, the Fathers and the spiritual writers. To bring them together and place them side by side with the extenuated forms of goodness, as presented by ordinary casuistry, would be equally beneficial to priests and people. It would offer in particular the advantage of making them as familiar with the forms and degrees of the Christian virtues as the other does with the varieties and depths of human wickedness. It would constantly bring back to their minds the important fact that the Gospel calls not merely for negative goodness but for active devotion to all that is best. Indeed a more general return to the great principles of natural morality and of the Christian life would both elevate and simplify considerably even our ordinary casuistry. Its complex rules and endless applications have put them more or less out of sight, and to get back to them is often like emerging from darkness into daylight.

The same result would often be attained by a simple appeal to the unsophisticated conscience. Casuistry, after all, is much more an intuition of the cultured mind than a matter of applying rules or deducting from principles. The true casuist instinctively discerns what is right and what is wrong, and when he appeals to argument it is not so much to satisfy himself as to prove to others the correctness of his decisions. In this, as in similar matters of practical judgment, the conclusion will often be more true than the ostensible premises, the latter being of so complex a kind in the casuist's mind that it is extremely difficult for him to realize them all and still more so to give them adequate expression.[1]

Conscience, then, authority, rules, principles, experience, individual and collective, all should help to determine the moral value of actions and trace the line of imperative duty. Each may occasionally prove sufficient to decide single cases; none of them can be trusted alone to deal with conduct as a whole. Principles, as we have seen, run into extremes, and have constantly to be toned down by the practical knowledge

1 On the Origin of Moral Convictions, see Card. Newman: *University Sermons: Faith and Reason, Grammar of Assent: Informal Inference.*

of life and its possibilities. When the old schools of Louvain contended that if love is the supreme, universal law of the Christian life, it has to be found in every individual action; or again, that a Christian is bound, as such, to infuse the divine element of Christian motive into every free movement of his will, it was hard to disprove their position on *a priori* grounds. Or again, if we start from the divine precept of loving our neighbor as we love ourselves, to what will it not lead by pure logical deduction? But authority and conscience decline to impose the extreme consequences; experience declares them impracticable, and so they are dropped. The well-trained moral faculty is doubtless the surest of guides in most cases; but a knowledge of principles is an essential part of the training. Deprived of their guidance, the most delicate sense of right and wrong is easily led astray by sympathies or antipathies, by exaggerated impressions or by morbid feelings.

In the same way common sense, strengthened by the experience of life, has a considerable part to play in the determination of duty; but they who rely exclusively upon it for their decisions invariably lose sight of important positive prescriptions, miss essential differences, and are unconsciously led to make their personal knowledge of things, though necessarily limited, into universal principles, and thus find themselves in opposition with what the wisest and best are agreed upon.

As to the practice of deciding exclusively by standard rules or authorities, without leaving any play for one's own personal impressions or experience, it may be safe enough in a general way, and perhaps the best possible for those who have reason to distrust their own judgment. But it is, after all, only a mechanical method of treatment, like that of a half-trained physician who, conscious of his inexperience and lack of medical tact, deems it safer to keep to the established practice, and conform his prescriptions to the ordinary pharmacopœic directions, or simply prescribe patent medicines. There is, in particular, in all individual authorities, even the greatest, a local, or transient, or personal element

which detracts from the universal, permanent value of their decisions, so that a man of ordinary intelligence may often form by himself a more correct estimate of individual cases than he could ever gather from their writings. As a fact the ablest leaders are occasionally forsaken by their most faithful adherents. Who, for example, among the greatest admirers of Lugo would care to follow him to-day in all he permits for the defence of one's life or honor? Who of those who follow almost blindly the authority of St. Liguori feels entirely at liberty to apply his teaching in such matters as oaths or equivocations?

Thus tempered and balanced, ever approaching nearer to the golden mean, full of compassion for human frailty, but without favor for human meanness and selfishness, casuistry will prove helpful to many and debasing to none. True to the spirit of Him of Whom it was written: *the bruised reed he shall not break and the smoking flax he shall not extinguish*, it will go forth and go far to meet those who are honestly striving to be faithful; but it will be little concerned to accommodate those cold and mercenary souls whose only wish is to be saved without an effort; and, while ever ready to lessen, if not to remove, what is only a burden, it will maintain in their integrity and vigor those fundamental duties which are the very essence of the moral life, and a help, not a hindrance, to the weakest.

J. HOGAN.

A TRAINING SCHOOL FOR PAROCHIAL HOUSEKEEPERS.

THE project of devising means for the establishment of an institute destined to equip and supply priests' housekeepers cannot be without interest to many minds, both cleric and laic.

Primum est vivere dein philosophari, is the apt answer a Western bishop, whose means were small and diocese large, gave a solicitor and book-hawker. The "vivere" of a parish priest comes from his people, but income and expenditures

are, as a rule, in the hands of the housekeeper, upon whom depend in general the order, cleanliness and that air of domestic comfort which belong properly to the presbytery. Perhaps even the remark may be indorsed "that a pastor's own spiritual advancement hinges not inconsiderably on a good, a poor, or an indifferent service in domestic affairs." Indeed, the matter of housekeeping is for us of the clergy a cardinal point; and if there were some method by which we could assure ourselves that it is possible to obtain well-trained housekeepers who would manage the affairs of the pastoral residence in an economical and thoroughly satisfactory manner, it would be a decided advantage.

Some—let us for the sake of argument say many—are likely to object right here and say: "No organization of an institute to train and supply competent housekeepers is needed; the priests would never take such housekeepers; women so moulded would be likely to prove meddlesome, etc. Moreover, a priest taking a housekeeper, as a rule, wishes to train her himself; and our clergy would not like ready-made housekeepers. An institute for such would only become the headquarters for gossiping old maids, and a bureau of information as to what goes on in the different presbyteries of the land," etc., etc.

As a general answer it might be replied: Given no vocation to be a help-mate to the clergy; and given no disposition to do their duty, and remaining with all the faults of their sex at their age, and in their honored position, of course housekeepers would not generally fail to be notorious for headstrongness, a spirit of prying and the gift of gabbling. Do not untrained domestics now and here possess these undesirable characteristics so often that many a one has to change them every year or two?

Those servants who are fit and who fit themselves for such important posts do keep their hold on employer's esteem, and that precisely because they are blessed with virtues acceptable and appreciable.

But are not these exceptions? Therefore, women of sterling character, of mature age, and of studied capability, can,

by being taken in charge by prudent guides and instructresses experienced, be formed into the rule instead of being classed as the exception. A candidate who is found, after a proper novitiate, to be unfitted for her future work on account of marked proclivities towards the faults mentioned above, shall never go out certificated from the kind of "Martha Institute" which we have in mind and propose to the clerical readers of the REVIEW.

As to the statement that priests want, as a rule, to train their own housekeepers, we doubt very much whether that is the fact. Understood in one sense, viz., that they inform their servants how they want their marketing done, how they like their steak cooked or their bread baked, it may be true. But for the rest, who, of all our good Catholic pastors and assistants in these United States, wants to be pestered with the details of housekeeping? To scold about things not being kept in order; to give sharp directions about frying and boiling and broiling, and ironing and packing away the clothes, and keeping moths out of overcoats, and about dinners, and fuel, and haggling with butchers and green-grocers, is surely not what we greatly covet.

THE NOVELTY OF THE PROJECT

may startle some of my clerical brethren, and in reality close inquiry throughout the states, in Canada and France, has assured me that there exists no such institution as is here proposed, unless the *Soeurs de Ste. Marthe* who take charge of the women's work in some seminaries of Canada, may be classed in the category of clerical housekeepers.

Despite the absence of such a training-school, it must be admitted that a large number of priests have, in these States, satisfactory service, either by or under the supervision of their own sisters or near relatives, or again by hired help of tried fidelity, proved skill and unimpeachable conduct. But the trouble of procuring, and keeping until they are trained to suit the needs and understand the humors of their reverend patrons, persons of settled habits and made-up minds, is still a standing difficulty with probably the large majority of the

clergy. It is seldom that servants of the canonical age, required where such canons are of rigor and enforced, can, under our missionary status, be secured. Neither is it proposed, in the scheme under consideration, to demand of candidates, for the present, any more than that they be fully capable for the situation of helps, and of matronly age to fit them for the position of single housekeepers in the parochial home.

These remarks may be allowed to introduce some details in reference to a Constitution and Rules of a projected "Martha Institute." No vow is required on entering, or afterwards; a solemn promise, such as is ordinarily made to a Spiritual Director, renewed yearly, would constitute the sole pledge of fidelity exacted for the observance of the rules which govern the associates.

We pass over those points of the contemplated constitution which deal with the requisites of age, probation, distinctive dress, and special training in parochial housekeeping, essentials which could easily be regulated after the general norm of pious unions cultivating a field which lies midway between the religious and secular community life. An essential element would be the guarantee that the candidates undergo regular training at the hands of perfectly competent teachers of practical house-caring, and be imbued with an ever more and more thorough instruction as to their course of conduct in the household, under all ordinary and extraordinary circumstances, so as to fit them for their momentous vocation. It is needless to dwell in detail upon the plans conceived for the support of the Institution. The members are required to send quarterly a certain proportion of their cash salary to the officers at the Mother-house; and those at home, in training, or disabled and supported out of the common fund, should be expected to make their living by such combined exertions as shall be appointed and found suitable for each beneficiary at the proposed Martha House.

A necessary distinction for the right government of the Institute would be that of Matrons and Marthas.

The question of proper compensation might be regulated by some such statute as the following:

Marthas and Matrons shall be put out at service for a stipulated price, varying for country and city, single or combined service. They shall be allowed to retain for their own use all money received, except 15 or 25 per cent, respectively devoted to a Sinking Fund, or what shall have been legally donated to the Society.

Cases in which housekeepers have to provide for "help to dependent parents," etc., might be regulated by a similar clause:

If members have parents, or possibly children, whom they find themselves bound to support or assist, they may devote part of their per cent. dues and own money for this purpose, with the permission of the Superiors.

The question of *a distinctive dress* may prove somewhat difficult. We would suggest that the only distinction in dress be a cape such as Sisters generally wear, and an ordinary hood, scoop or plain straw hat for summer. It is only at Retreats and Elections that members shall be required to wear the bonnet and cape blessed for them and put upon them at their reception. Wearers may choose their own material for dress, as they are always required, when not superannuated or unable, to furnish and buy their own clothing.

WHAT PRIESTS AND PRELATES SAY ABOUT THE PROPOSED INSTITUTE.

In connection with the suggestions thus far given of the proposed "Martha Institute," we may be allowed to give specimens of the opinions of some pastors and prelates whom we consulted as to the practicability of the idea, and to whom we gave only ground-lines of the project. For obvious reasons we publish only the opinions, not the names of the ecclesiastics who kindly undertook to pass on the merits *pro* and *con* of the project.

"As to the desirability of some such institution as you propose," writes one venerable dignitary of the Church. "I should say it would tend to relieve pastors of a great deal of trouble in procuring

suitable housekeepers—both as regards their own good, and the spiritual good of the housekeepers. The general idea of the Institute, its rules, etc., is well conceived."

Another, a writer of international reputation, and a thoroughly spiritual as well as practical man, entered so completely and heartily into the scheme that he debated its salient points for an hour with the writer, procuring also the advice of the Superioress of a large community of Religious.

A prelate in one of the Eastern Dioceses writes:

"MY DEAR FATHER: I admire the motive that has prompted your undertaking, and I have no doubt that it is planned on lines of prudence and wisdom; but really it is a matter entirely outside of my line, and on which I would not dare to pass any judgment whatsoever.[1] Of course the housekeeping problem is a matter of some importance and some difficulty to us, as it is to every one who has to keep house; and it may be that in the future we shall have to look to some organization like the one proposed to undertake our housekeeping. When that time comes, I trust that your Martha Institute will be fully at work, and I hope it may prove itself the best for our purpose."

Needless to add, the allusion above is to an extensive educational establishment of clerics.

A Right Reverend friend from the North Atlantic States says pointedly:

"REVEREND AND DEAR FATHER: I have examined the form which you sent me, and I cannot improve on it. I took the liberty of sending it to Bishop ———. Such an institution as you describe would be an excellent one; I hope you may succeed."

Monsignor X. ——, from the Ohio Valley, with his Vicar General, at first asked time for consideration, and after some sharp pointed advice, was pleased to say:

1 In a second letter he gave the assurance that he had not been misrepresented in b eing put down as an approver of the general scheme.

"The constitution and rules of your proposed society are all O. K . . . If you go on with it, be sure (1) to select a good 'common-sense' matron of experience and mature years; (2) do not allow every dissatisfied domestic to swoop down on the house as to a haven of rest, where they will have their own way; (3) protect yourself and institution from financial litigation."

All which has been duly considered and guarded against, as far as may be. But, the financial running of the scheme does not interest the body of the clergy. They will naturally let that take care of itself, provided the right kind of caretakers of parsonages and their reverend inmates are turned out.

"DEAR FRIEND: The idea of a 'Martha's Society' is an excellent one. I have no experience in the matter of such a society, which exists already in France, but it seems to me the rules are prudent, simple and good. Perhaps it might be well to recite, morning and night, a special prayer conformable to their state and vocation—grace, reserve, industry and patience."

In conclusion we may say that all the suggestions received have been carefully weighed and we are prepared to submit a complete system of Constitutions and Rules likely to cover the entire ground in the event of the realization of such an institution as is here proposed.

Confratres, quid vobis videtur?

If discussions of these particulars be desired, the undersigned will be pleased to hear from his confrères either in public print or by private letter.

To make the important matter personal, the writer would beg to submit the following circular, respectfully addressed to our 5,100 resident priests, thirty-four seminaries and ninety colleges, conducted by secular or by regular clergy who have not affiliated sisterhoods.

REVEREND DEAR SIR: You cannot help being interested in what touches the daily life of every rector who has a home and

needs not only a cook but a care-taker, and above all, a housekeeper.

Your experience will bear me out in asserting that pastors and presidents of male institutions feel the need of a regular system in the matter of the demand and supply of specially trained servants. We demand, and must be supplied with, not mere girls, but women, instructed in their duties, discreet and correct in their deportment, skilled to the best attainable degree in their daily and hourly work. The *Martha Institute*, which is awaiting the expressed consent of a sufficient number of Ordinaries, Superiors and resident permanent and missionary Rectors, to guarantee its maintenance, has for its original and sole purpose the selection of vigorous women, mature and capable of training, whose firm consent is secured to devote themselves to serving priests and institutions as a life vocation. Those so called out are then taught for months or years, as the case demands and permits, by experts in domestic affairs, who shall give them technical instruction, followed up on the spot by practice and exercise of the art indispensably necessary to make them fully conversant with the duties and responsibilities of their station.

It is in purpose to establish a *bona fide*, conscientious agency, run under Catholic and approved auspices, to train and supply housekeepers to priests and male institutions having no other or better resource. The indenture of these servants, who shall know they are such, shall be provided in proper business form of contract, at stipulated prices, graded according to circumstances and number employed under the same contract.

As it is ardently desired to bring this scheme into active operation in this present eventful year for Church and country, we would very respectfully and in good faith beg your opinion about the project. The suggestion of such features as your wisdom and experience shall dictate to help us in perfecting the Constitution and Rules of The Martha Institute, will not be regarded as an intrusion, but will be received as a favor to be grateful for, by

St. Lawrence, Ky. THOMAS J. JENKINS.

CONFERENCES.

REQUIEM MASS ON SUNDAYS.

Qu. Some of the readers of your esteemed Review would be pleased to have your opinion in the following cases :—

1. The relatives of a deceased person, who died on Friday afternoon, desire that the funeral take place on the following Sunday morning, with Requiem high Mass. The Sunday designated is of the rite of the second class. In the congregation referred to, there are two Masses on Sunday and but one priest, who has the privilege of duplicating, to meet the necessities of his people. The pastor after reading the Ordo juxta rubricas emendatas Breviarii Missalisque Romani, monitum 8, (F), decides to sing a Mass de Requiem at the usual hour for the second Mass (corpore praesente).

It might be added that there is no diocesan law regulating this matter, and the case occurs in a diocese where there are no parishes, sensu canonico. Did the pastor act in accordance with the rubrics ?

2. Where only one Mass is said, but under otherwise similar circumstances, could a missa cantata de Requiem be offered for the deceased ?

SACERDOS.

Resp. The rubrics forbid a Requiem Mass *praesente corpore* on feasts *Dupl. I. cl. et de praecepto.*

With regard to Sundays and feasts *de praecepto* which are not *Dupl. I. cl.* a distinction is made. In parish churches where there is but one Mass on these days, that Mass must be said in conformity with the rite of the Sunday or feast, as is evident from the following decree :

" An in iis locis ubi una tantum celebratur missa diebus Dominicis et festivis per annum (non tamen solemnioribus) dum aliquis mane sepelitur, et missa dicitur ante sepulturam, corpore praesente,

debeat haec missa dici de *Requiem* ut in die obitus, vel potius tamquam missa conventualis cui populus assistit, debeat cantari de die, et missa de *Requiem* transferri ad primam diem non impeditam?

Resp. Negative ad primam partem; affirmative ad secundam." (S. R. C., 26 Jan., 1793.)

Where there are two or more Masses, the principal or parochial Mass is of the Sunday or festal rite; the second and other Masses may be *de Requiem*. As the so-called *late* mass which is usually celebrated with chant and sermon is considered the parochial Mass, it follows that funeral Masses, whether they are chanted or not should be celebrated at a different hour. Where there is but one priest who is obliged to duplicate, the rule holds equally, since the law makes no distinction. The first Mass should be selected for the Requiem.

But what if the first Mass is too early for the funeral to be present; or if the priest cannot sing two Masses, whilst at the same time it would be very inconvenient to transfer the Requiem to the next vacant day? In that case there is no doubt that the order might be reversed without infringing upon the spirit of the liturgical law. The distinction between the conventual and other Masses is, in the first place, not as marked with us, as in Catholic countries where the solemn offices are regularly celebrated at a stated hour and with distinct ceremonial. Moreover it is often difficult to say whether one or other of the early Masses may not be considered as the principal, though less solemn, service, because the larger number of the congregation are present and a short practical instruction given at the time makes it a parochial Mass in the true sense of the word.

CONFIRMATION IN "ARTICULO MORTIS."

Qu. Recently, whilst our Bishop stopped with me after having administered the Sacrament of Confirmation in the parish church, I was called to a dying Protestant who had expressed a desire to embrace the Catholic faith. He was very weak and hardly able to speak. However, the wish of dying in the true fold of Christ being

plainly expressed on his part, I made a profession of faith and an act of sorrow for sin which he repeated as best he could, and then I baptized him *sub conditione*. The thought immediately occurred to me to bring the Bishop to the house and have the sick man receive the Sacrament of Confirmation. Accidentally this was prevented. Could I have done so under the supposition that though the dying convert was not instructed as to the character and efficacy of the Sacrament of Confirmation, he no doubt wished to receive the benefit of every grace within his reach at the time?

Resp. In the given case the Sacrament of Confirmation should not be administered unless the dying person have at least a general knowledge of its virtue and the wish to receive the specific graces which it imparts. The S. Congregation S. Officii gave some years ago, a decision upon a similar case referring to the condition of the Eastern missions. The question asked was: *Utrum danda sit Confirmatio illis neophytis, qui in articulo mortis baptizati omnino rudes sunt, et vi morbi defatigati, instrui nequeunt?* The answer was: Non conferendum Sacramentum Confirmationis illis neophytis moribundis, quos missionarius capaces Baptismi credidit, nisi saltem habeant aliquam intentionem percipiendi Confirmationem ad robur animae suae adjiciendum." (S. C. S. Officii, 10 Apr. 1861.)

REQUIEM MASS ON THE EPIPHANY.

Qu. Is there any sanction for the practice of celebrating a Requiem Mass *praesente cadavere* on the feast of the Epiphany? The author of Pustet's Ordo seems to think so.

Resp. We doubt it. The Indult abrogating the feast distinctly states "non tamen quoad solemnitatem externam." (Cf. Conc. Pl. Balt. III, n. 111.) This makes the Decree of 23 Mai. 1835, given to France, which forbids Requiem Masses on the Epiphany, though no longer a holy day of obligation, applicable to us. Want of space prevents our giving the Decree here in full. (Cf. De Herdt. Vol. I, n. 56, 3.)

ANALECTA.

ELENCHUS FESTORUM PRIMARIORUM ET SECUNDARIORUM.

DECRETUM GENERALE S. R. C.

Iuxta decretum diei 2 Iulii nuper elapsi (1)[1] quum a me infrascripto Cardinali Sacrae Rituum Congregationis Praefecto, et Relatore in Ordinariis Comitiis, subsignata die ad Vaticanum coadunatis, proposita fuerit approbanda Catalogus Festorum, quæ uti *primaria* vel *secundaria* retinenda sunt; Emi et Rmi Patres Sacris tuendis Ritibus praepositi, audito voce et scripto R. P. D. Augustino Caprara S. Fidei Promotore, ita rescribere rati sunt: AFFIRMATIVE; *erecto ad ritum Duplicis Maioris, in Kalendario universali, festo Dedicationis Basilicae SSmi Salvatoris, si Sanctissimo placuerit. Catalogus vero ita se habeat:*

FESTA PRIMARIA IN CALENDARIO UNIVERSALI.

§ I. *Duplicia Primae Classis.*

Nativitas Domini.
Epiphania Domini.
Pascha Resurrectionis.
Ascensio Domini.
Pentecostes.
Festum Corporis Christi.
Assumptio, et Immaculata Conceptio B. M. V.
Nativitas S. Ioannis Baptistae.
Festum S. Ioseph Sponsi B. M. V.
Festum Ss. Apostolorum Petri et Pauli.
Festum Omnium Sanctorum.
Dedicatio propriae Ecclesiae.
Patronus, vel Titulus Ecclesiae.
Patronus Principalis Regionis, vel Dioecesis, aut loci.

1 Ad *Dub.* An Festa Secundaria Domini, B. M. V., Angelorum, SS. Apostolorum aliorumque Sanctorum praeferenda sint Festis Primariis ejusd. rit. et classis, sed minoris personalis dignitatis, tam in occursu quam in concursu et in eorundem repositione?

Resp. Festa Primaria praedicta, utpote solemniora, aliis secundariis in casu praeferenda esse tam in occursu quam in concursu, ad formam Rubr. X de Translatione Fest. n. 6. Quod si eadem Festa transferri contingat, in illorum repositione servetur Ordo praescriptus in memorata Rubrica n. 7.

§ II. *Duplicia Secundae Classis.*

Circumcisio Domini.
Festum SSmae Trinitatis.
Purificatio B. Mariae V.
Annuntiatio B. Mariae V.
Visitatio B. Mariae V.
Nativitatis B. Mariae V.
Dedicatio S. Michaelis Archangeli.
Natalitia Undecim Apostolorum.
Festa Evangelistarum.
Festum St. Stephani Protomartyris.
Festum Ss. Innocentium Martyrum.
Festum S. Laurentii Martyris.
Festum S. Annae, Matris B. M. V.
Festum S. Ioachim, patris B. M. V.

§ III. *Duplicia Maiora per Annum.*

Transfiguratio Domini.
Dedicatio Basilicae Ssmi Salvatoris.
Dedicatio S. Mariae ad Nives.
Festum Ss. Angelorum Custodum.
Dedicatio Basilicorum Ss. Petri et Pauli Apostolorum.
Festum S. Barnabae.
Festum S. Benedicti Abb.
Festum S. Dominici C.
Festum S. Francisci C.
Festum Patronorum minus Principalium.

§ IV. *Alia Duplicia per Annum.*

Dies Natalitia, vel quasi Natalitia uniuscuiusque Sancti.

FRO ALIQUIBUS LOCIS.

S. Gabrielis Archangeli.
S. Raphaelis Archangeli.
Dies Natalitia, vel quasi Natalitia uniuscuiusque Sancti.
Commemoratio Sanctorum, quorum Corpora, vel Reliquiae in Ecclesiis Dioeceseos asservantur.

FESTA SECUNDARIA IN CALENDARIO UNIVERSALI.

§ I. *Duplicia Primae Classis.*

Sacratissimi Cordis Iesu.

§ II. *Duplicia Secundae Classis.*

Festum Ssmi Nominis Iesu.
Festum Inventionis S. Crucis.
Festum Pretiosissimi Sanguinis D. N. I. C.
Solemnitas Ssmi Rosarii B. M. V.
Festum Patrocinii S. Ioseph.

§ III. *Duplicia Maiora.*

Exaltatio S. Crucis.
Duo Festa Septem Dolorum B. M. V.
Commemoratio B. M. V. de Monte Carmelo.
Festum Ssmi Nominis B. M. V.
Festum de Mercede B. M. V.
Praesentatio B. M. V.
Apparitio S. Michaelis Archangeli.
Decollatio S. Ioannis Baptistae.
Cathedra S. Petri Ap., utraque.
Festum eiusdem ad Vincula.
Conversio, et Commemoratio S. Pauli Ap.
Festum S. Ioannis ante portam Latinam.

PRO ALIQUIBUS LOCIS.

Officia Mysteriorum et Instrumentorum Passionis D. N. I. C.
Ssmi Redemptoris.
Sanctae Familiae Iesu, Mariae, Ioseph.
Ssmi Cordis Mariae.
Desponsationis, Maternitatis, Puritatis, Patrocinii B. M. V.
Translationis Almae Domus B. M. V.
Expectationis Partus B. V. M.
B. M. V. Auxilium Christianorum.
Prodigiorum B. M. V.
Apparitionis B. M. V. Immaculatae.
Commemoratio Omnium Ss. Summorum Pontificum.

Item alia quaecumque festa sive Domini, sive B. M. V. sub aliquo peculiari titulo, sive Sanctorum, praeter eorumdem natalem diem, uti Inventionis Corporum, Translationis, Receptionis, Patrocinii, et hisce similia.

Die 22 Augusti 1893.

Facta postmodum Sanctissimo Domino Nostro Leoni Papae XIII, de his omnibus relatione per me ipsum infrascriptum Cardinalem Praefectum, Sanctitas Sua duplicem Catalogum, prouti superius exstat, approbavit ac vulgari praecepit; elevato ad ritum duplicem maiorem, una cum

festo Dedicationis Basilicae Sami Salvatoris, festo etiam Dedicationis Basilicarum Ss. Petri et Pauli Apostolorum. Die 27, iisdem mense et anno.

CAIETANUS *Card.* ALOISI-MASELLA
S. R. C. Praefectus.

Loco✠Sigilli

VINCENTIUS NUSSI
S. R. C. Secretarius.

CONCESSIO OFFICII B. LANUINI PRO CARTHUSIANIS.

Ex S. R. C. 27 Iun. 1893.

Quum per Decretum diei 4 Februarii vertentis anni Sanctissimus Dominus Noster Leo Papa XIII ecclesiasticum cultum ab immemorabili tempore Beato Lanuino Sancti Brunonis Socio praestitum confirmare dignatus fuerit; Rmus Procurator Generalis Ordinis Carthusianorum, cunctorum ipsius Ordinis Alumnorum vota depromens, eundem Sanctissimum Dominum Nostrum humillime exoravit, ut facultatem impertiri dignaretur Festum ejusdem Beati Lanuini cum Officio et Missa juxta ipsius Ordinis rubricas peragendi. Sacra Rituum Congregatio, subsignata die ad Vaticanum coadunata, dum Officium, Missam et Elogium pro Martyrologio in usum Dioecesis Suillacen. approbavit, indulsit, ut idem Festum in universo Carthusianorum Ordine die undecima Aprilis recoli valeat iuxta peculiares ipsius Ordinis Rubricas. Die 27 Junii 1893.

L. ✠ S.

✠*Caj. Card.* ALOISI-MASELLA, *S. R. C. Praef.*
PRO. R. P. D. VINC. NUSSI. *Secret.*
JOANNES PONZI, *Substitutus.*

CIRCA ANTIPHONAM AD "MAGNIFICAT," QUUM TRANSFERENDUM EST FESTUM APPARITIONIS B. M. V. "DE LOURDES."

De mandato Rmi Episcopi Lunionen. hodiernus Kalendarii dioecesani redactor S. Rit. C. sequens Dubium pro opportuna solutione humillime subicit, nimirum:

Quando festum Apparitionis B. M. V. Immac. ultra diem undecimam Februarii transferri contingat, uti proximo anno

1894 evenit, propter occursum Dominicae primae Quadragesimae, in secundis vesperis Apparitionis ad *Magnificat*, usurpari debet Antiphona "*Hodie gloriosa*" quae propria videtur diei Apparitionis, 11 Februarii, an potius Antiphona "*Ista est columba*" ut in primis Vesperis?

Et S. eadem Congr, ad relationem infrascripti Substituti secretariae S. Rituum Congregationis, exquisito voto alterius ex Apost. Caeremoniarum Magistris, ita proposito dubio rescribere rata est, videlicet *affirmative* ad primam partem; *negative* ad secundam. Atque ita rescripsit die 11 Augusti 1893.

L. ✠ S.

Caj. Card. ALOISI-MASSELLA, *S. R. P. Praef.*
VICENTIUS NUSSI, *Secretarius.*
JOANNES PONZI, *Substitutus.*

DE FESTO S. JOSEPH RITE TRANSFERENDO.

Decretum Generale S. R. C.

Postquam anno superiore per Decretum *Urbis et Orbis* festum S. Ioseph Confessoris, Sponsi Deiparae Virginis atque universalis Ecclesiae Patroni, ad ritum duplicem primae classis iampridem evectum, privilegio ditatum fuit translationis in feriam secundam subsequentem quoties illud in Dominicam Passionis inciderit et in feriam quartam post Dominicam in Albis quando die decima nona Martii vel Dominica Palmarum, vel aliqua ex feriis Hebdomadae Maioris occurrit; a nonnullis rei liturgicae peritis Sacrae Rituum Congregationi sequens dubium propositum fuit, nimirum: *An festum S. Ioseph, Sponsi B. M. V., quum transfertur in feriam II post Dominicam Passionis, vel ad feriam IV post Dominicam in Albis tanquam in sedem propriam, praeferri debeat tum in occurrentia festis primae classis etiam Patroni loci, Titulari et Dedicationis Ecclesiae in praefatis diebus?* Hoc porro dubium quum a me infrascripto Cardinali Sacrae eidem Congregationi Praefecto in Ordinario Coetu, subsignata die ad Vaticanum coadunato, propositum fuerit; Emi ac Rmi Patres sacris tuendis Ritibus praepositi, exquisito voto aliquorum e Rmis Patribus Consultoribus, re mature perpensa, ita rescribere rati sunt videlicet: *Festum S. Ioseph in casu, transferendum ad normam Decretis lati de festo Sanctissimi Cordis Iesu, nempe locum*

cedat tantummodo Duplicibus primae classis, ceu Dedicationis, ac Titularis Ecclesiae, Patroni, quando haec sub duplici praecepto fiunt: quibus in casibus, die immediate sequenti illud reponatur.

Idem etiam statuit Sacra Congregatio pro simili incidentia quod translationem festorum Nativitatis S. Ioannis Baptistae, et Annuntiationis B. Mariae Virginis: suppressis quibuscumque anterioribus decretis diversum, seu contrarium disponentibus. 27 Iunii 1893.

Facta postmodum de his omnibus Sanctissimo Domino Nostro Leoni Papae XIII, relatione per me infrascriptum Cardinalem Sacrae eidem Congregationi Praefectum, Sanctitas Sua sententiam Sacrae ipsius Congregationis in omnibus ratam habuit et confirmavit. Die 2 Iulii, anno eodem.

CAIETANUS *Card.* ALOISI-MASELLA.

S. R. C. Praefectus.

Loco ✠ Sigilli.

VICENTIUS NUSSI.
S. R. C. Secretarius.

INDULG. PRO ANTIPH. S. MICHAEL.

(*Ex. S. C. Ind. et Rel. 19 Aug. 1893.*)

RESCRIPTUM QUO CONCEDITUR INDULGENTIA CENTUM DIERUM RECITANTIBUS ANTIPHONAM: SANCTE MICHAEL.

BEATISSIME PATER:

Pater Laprost, superior Abbatiae e Pontigny dioecesis Senonensis in Gallia, provolutus ad osculum S. Pedis implorat gratiam ut concedatur Indulgentia *Centum dierum* lucranda semel in die ab omnibus fidelibus utriusque sexus, qui corde contrito atque devoto recitaverint antiphonam:

"*Sancte Michael Archangele, defende nos in praelio ut non pereamus in tremendo iudicio.*"

SSmus D. N. Leo PP. XIII in audientia habita die 19 Augusti 1893 ab infrasc. Secr. S. C. Ind. Sacrq. Rel. praepositae benigne annuit pro gratia iuxta preces. Praesente *in perpetuum* valituro, absque ulla Brevis expeditione: contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusd. S. Cong., die 19 Augusti 1893.

(L. ✠ S.) ALOYSIUS, *Card.* SERAFINI, *Praef.*
✠ ALEX. *Archiep.* NIC., *Secretarius.*

BOOK-REVIEW.

LEAD KINDLY LIGHT! Some Notes for those in search of truth. By the Rev. Ethelred L. Taunton. London: Art and Book Company. (Benziger Bros., New York) 1893. pp, XII., 38.

As a specimen of catechetical literature the above is an ideal publication. It consists of a series of notes logically arranged to set forth the essential characteristics of the true faith of Christ. In a few pages, the exceptional typography of which aids no little to the intelligent appreciation of the subject-matter, Fr. Taunton applies the test of requisite marks to the Roman Catholic Church and to the admitted claims of Protestantism. The contrast is established in so graphic a manner that the unbiased and earnest inquirer after religious truth will, by force of consistency, find himself led to continue the examination of Catholic doctrine. The book is an abstract of instructions given to a convert from Anglicanism, which the latter had preserved in form of notes and placed before two Anglican divines who found no serious answer to make in defence of the creed which they themselves represented. These notes will no doubt prove a kindly light to many sincere souls into whose hands they may fall.

QUAESTIONES SELECTAE EX THEOLOGIA DOGM., auctore Dr. Francisco Schmid, Sacrae Theologiae Professore in Seminario Brixinensi. Paderbornae F. Schoeningh. Romae, Typographia de Propag. (Pustet, N. Y.) 1891. pp. VI, 493.

The path of dogmatic theology, like that of every other science, is beset with difficulties. The truths of revelation, amply bright for their divinely-given purpose of lighting man on his journey to eternity, do not explain every problem of the here and the hereafter which the searching intellect would fain have answered. Man has to use his natural faculties in solving doubts. Thus the patient questioning of different minds under the guidance of the Church, the custodian of theological principles, has its results, and the student gleans in the lapse of time what was denied to thinkers of ages past. Such new light in dark places is more likely to be found, *ceteris paribus*, by those who devote themselves to some special domain of dogmatic science, than by those who strive to cover the whole ground. A work, therefore, like the one before us dealing with select questions should be welcome to earnest

students of that science. The subjects taken up are not such as commend themselves to the mere utilitarian, or are by the man of narrow views deemed "practical," but they are those which present peculiar difficulty in the scientific evolution of revealed truth; and as the author well observes *in scientiis omnia intime connexa sunt, ita ut haud raro etiam faciliora sine convenienti inquisitione difficiliorum undequaque firma esse nequeunt.*

The first of these questions concerns the various acceptations of God's power. Every tyro in theology is familiar with the distinction *potentia divina absoluta et ordinaria*, a distinction at the root of some of the gravest problems. The terms, however, are not always taken in the same precise meaning by different authors, nor even by the same author in different places. And yet, as Dr. Schmid observes: "*Vix invenitur auctor qui diversitatem istam expresse indicet, multoque minus, qui multiplicem sensum quo haec distinctio a theologis aut revera accipi consuevit aut accipi potest, per omnia dilucide et accurate explicaverit.*" There is good reason, therefore, for the careful criticism to which he has subjected this subject (pp. 11—28).

The presence of angelic spirits in place is a fact attested by many passages of Holy Writ. Motion is intimately connected with location. How extremely difficult it is to apprehend the spirit world in its relation to place is evident from the conflicting statements which the clearest and deepest minds put forth in their efforts to explain it. To reconcile such statements and by all-round study to find more light on the matter has induced the author to treat it at length (pp. 28—154): "*Neque res inutilis apparere debet,*" he says, "*licet enim horum cognitio immediate ad instructionem religiosam et ad vitam christianam parum juvare videatur eadem tamen sine dubio ad hoc inservit ut discrimen inter Deum et spiritum creatum in majori luce collocetur*" (p. 29).

How can the fire of hell act on the fallen spirits and lost souls? The question obtrudes itself on even the most superficial inquirer, but few have been able to give a satisfactory answer. The various opinions are examined by our author, and what appears to him the true solution is ably defended: *Daemones in suae praevaricationis poenam verum adustionis dolorem patiuntur idque per ignem tanquam per physicum divinae vindictae instrumentum.* How such a theory is compatible with a spiritual nature is shown by great wealth of argument based largely upon the psychology of pain in the human compound (145–229).

Around the fallen state of man and the suppositial state of pure nature many difficulties cluster, especially as to the effects of original sin, the way it has influenced man's natural powers, its punishment hereafter, the necessity of Redemption, etc. Of these and kindred subjects the author has made a deep and satisfactory study.

The question of the essence of the hypostatic union is one that has tried the acumen of the best theologians. Should we with Knoll call it *exigui momenti*, or with Lessius *magni momenti ad intelligentiam mysterii Incarnationis?* Dr. Schmid admits that in catechetical instruction, and even in an elementary course of theology, the subject has no importance but *pro intima intelligentia et scientifica ac speculativa expositio mysterii Incarnationis haud levis momenti est.* The Divine Word assumed a human nature bereft of human personality, what was lacking *esse humano Christi physice loquendo ut hoc esse in se personam humanam non constituat?* Was it something real as opposed to *merum ens rationis*, something in *ipsis rebus physice fundatum?* If so, something positive or negative, and to what category of being is it reducible? The student who will carefully weigh the solution of these questions will realize how much light they throw not only on the sublime mystery itself, but on our ontological concept of *nature and person.*

We are absolutely certain that our Lord assumed with our nature its *infirmities*, such at least as do not conflict with His supreme moral perfection. Under these infirmities are ranked death, bodily suffering, such as hunger, thirst, sense of cold, etc., and mental suffering, fear, sadness, etc. *At non eodem modo liquet quatenus hae fragilitates Christo Domino necessariae vel naturales et quatenus voluntariae vel liberae fuerint.* The question is at once important and difficult. Important, because helping the mind toward a deep appreciation of our Lord's infinite love for His atoning work; difficult, because of His Divine personality and the perfection of His human nature. Our author searches the matter thoroughly and one cannot but admit that his reasoning tends not only to enlighten the mind, but to warm the heart with love for Him who so willingly "bore our infirmities and carried our sorrows."

So much for the subject matter of our work. In its development the author is true to his aim to present only *quid magis veritati consentaneum videatur.* The reader will not find a long array of authorities, names or schools, nor a catena of excerpts from other writers, old or new. Credit is of course given to the pertinent authors in the various themes discussed, but there is little save intrinsic argu-

ment in the book. The whole trend of criticism is thoroughly objective, both as to matter and form. The work is not to be taken up in order to while away a passing hour, nor will it respond to the "dipping" process, nor even to steady reading. It demands study. But like all good books it will repay the labor given to it, not only in the stimulating of vigorous thought, but by a deeper insight and more conscious grasp of sublimest truth, for, better is, as Aristotle says, a little knowledge of noble things, than much knowledge of the less noble: *magis concupiscimus scire modicum de rebus honorabilioribus et altissimis etiam si topice et probabiliter illud sciamus, quam scire multum et per certitudinem de rebus minus nobilibus.*

The author hints that on the reception accorded the present volume will depend his issuing another series of selected questions. It would prove advantageous therefore to the science, if lovers of theology would give the work a generous welcome.

FIVE MINUTE SERMONS for Low Masses on all Sundays of the year. By Priests of the Congregation of St. Paul. Vol. I.—New York: The Catholic Book Exchange. 1893.

These sermons are not only short, as the title indicates, but practical and couched in proper language, suitable especially for the class of people who attend early Masses on Sundays. The epistles and gospels are prefixed for each Sunday so that the injunction of the third Plenary Council, according to which the people are to receive a short instruction on the gospel, if possible at every Mass, can easily be carried out by either reading or delivering from memory one of the "Five Minute Sermons."

MANUAL OF BIBLICAL GEOGRAPHY. A Text-book on Bible History, especially prepared for the use of students and teachers of the Bible and for Sunday-school instruction, containing Maps, Plans, Review Charts, Colored Diagrams, and illustrated with accurate views of the principal cities and localities known to Bible History. By Rev. J. L. Hurlbut, D.D. With an introduction by Rev. J. H. Vincent, D.D.—Chicago: Rand, McNally & Company. Quarto. Pp. IX, 158. Pr. $2.75.

The geographical charts of Rand, McNally & Co. have earned for their publishers an enviable reputation in point of accuracy and mechanical finish, and this new edition of the Manual of Biblical Geography, confirms the general impression.

Catholic Scripture classes, however, can hardly avail themselves of such excellences when coupled with distinctly Protestant features of the Bible translation, even where these are of a subordinate character and sparingly used. The form of Hebrew proper names introduced by Luther into his translation of the Bible was to a great extent discarded by the makers of the King James version, but still numerous instances have been retained in the English Protestant Bible which give evidence that the desire of reform was largely influenced by a desire to differ from the established Catholic usage. The translators of the "Reformation" period, so called, followed what they considered the Hebrew orthography and phonetism, for which they had, of course, to rely in great part upon the authority of the Masoretic school, which undertook to give to the Hebrew Scripture language an organized form, nearly a thousand years after the Septuagint rabbins had made their version from the original Hebrew. The Catholic translation (Vulgate) has unswervingly adhered to the Septuagint form of proper names which had the sanction of the Jews for nearly three hundred years before our Lord's time, and which St. Jerome (who lived in Palestine and made his translation with the assistance of a learned rabbi, more than eleven hundred years ere Luther introduced his novelty under the plea of a new translation from the original Hebrew) has confirmed as accepted by Jews and Christians of at least the first four centuries of the present era.

The statement (p. 108) that the Transfiguration of our Lord took place on Mt. Hermon can hardly be justified by exact criticism. Here, too, Catholic tradition proves to be a much safer guide than the surmises of some recent travelers. Origen, St. Cyril of Jerusalem and St. Jerome, who represent the best biblical scholarship of the early Christian centuries are unanimous in assigning Mt. Tabor as the place of the occurrence. The distance between Caesarea Philippi and this mountain is about twenty hours, which could easily be made in the six days mentioned by the Evangelist. Fr. Maas in his "Life of Jesus" calls, moreover, attention to the fact that, on descending from the mountain, our Lord is introduced into the midst of the Scribes questioning His disciples. This could not have occurred in the neighborhood of Mt. Hermon in the north of Palestine, but was very likely in the district of the plain of Esdraelon, within easy reach of Nazareth and the neighboring towns. We notice that the writer of the introduction to this "Manual" gives countenance to the same erroneous assumption (p. vii).

ARISTOTELES-LEXICON. Erklaerung der philosophischen termini technici des Aristoteles, in alphabetischer Reihenfolge. Von Dr. Matthias Kappes. Acad. Munster. — Paderborn: Ferd. Schoeningh, 1894. — Pp. 70.

To say that the revival in our day of scholastic philosophy is doomed to be a failure, betokens an utter ignorance of the activity in philosophical circles during the last decade. Not only do the Catholic leaders of intellectual advance labor vigorously to reform the art of thinking upon the plan of its ancient integrity and surety, but superior minds everywhere show themselves eager to co-operate in the movement of combating the lax methods of reasoning which have become the source of a thousand intellectual heresies and a general skepticism on moral grounds, despite the newly furnished and ever increasing accessions from the domains of scientific progress and empiric knowledge. A common meeting ground, where all earnest thinkers may learn to understand themselves and each other, is the study of Aristotle. The "Summa" of St. Thomas Aquinas would be an impossibility without the preparatory labors of the Stagirite whose teaching the Angelic Doctor loves to introduce everywhere in the pages of his vast philosophical collection by the words—"the Philosopher says." The robust intellectual work done in Germany during the present century is largely traceable to the fostering of Aristotelian studies in higher literary circles. The number of critical editions of the Opera Aristotelis, among which that published by the Royal Academy of Prussia, with the *Index Aristotelicus* by Bonitz, deserves special mention, together with various commentaries in Greek, Latin and German, fills many pages of a good sized catalogue.

But the study of Aristotle, even if we abstract from the wide field over which his careful and prolific investigations range, is an arduous task, especially at the outset. One of the principal difficulties is the peculiarity of his terminology. This of itself precludes the possibility of a mere reading of Aristotle, even in translation, as one might profitably read a modern classic. The student of St. Thomas is prepared for this difficulty by a special training in Logic and Metaphysics. But the lay philosopher requires a commentary which will make him familiar with the exact meaning of terms, familiar perchance to the ear, but widely different from the signification given them by a later usage.

The needed help in such a case has been supplied by the Aristo-

teles-Lexicon, which gives the student a convenient key for the interpretation of all technical terms to be found not only in the Organon and Metaphysics, but likewise in the Ethics and Politics, in the Auscultationes Physicae and kindred works on physics, in the Dialogues and Hypomnematic writings of the man who was at once pupil and master of the "divine" Plato.

Dr. Kappes shows throughout in his definitions and interpretations of Aristotelian terms that fine discrimination which stamps the work of the practical philosopher and pedagogue. This may be assumed in the case of those who are familiar with the scholastic terminology as taught in the "Summa" and in Catholic philosophy to-day; hence we need not enter into specific illustration of the booklet before us.

THE DIVINE ARMORY OF HOLY SCRIPTURE, BY Rev. Kenelm Vaughan. American Edition Revised.—Catholic Book Exchange; New York, 1894, p. xxviii, 928.

Though following too closely on the recent Encyclical of the Holy Father to be regarded as in any way conditioned by the Papal pronouncement, this manual is none the less the expression of the thought and desire of the Church, and consequently of her Supreme Head, that the Holy Scriptures in their letter as well as in their essence and spirit should color the minds and hearts of her children, clergy and laity. As such the book is not intended to be a guide in the ways of the "higher criticism," but to lead the diligent and devout searcher into a broader and deeper understanding of the Divine Message, both in its entirety and detail. Its title happily suggests its character and purpose. It opens out the "Armory" of Holy Scriptures, showing the inquirer where to find "the shield of faith," "the helmet of salvation, "the sword of the Spirit," the truths we should believe concerning his beginning and end, the laws and rules of right conduct, the type and guide of his being and life. There are other books of this kind in our languge, notably Fr. Lambert's translation of Merz's *Thesaurus Biblicus;* but whilst the latter is intended as a handbook of reference, and retains the general features of a dictionary, the present manual may be regarded more as a systematic compendium of theological principals. The primary truths of theology found in the Written Word are not simply the seeds whence the husbandman trained in such fields gathers the golden harvest of scientific theology. They constitute that Divine Wisdom which sets the believer's mind aright in all its